





# **C The Primer**

set furth by the Kinges ma-  
iestie & his Clergie to be taught  
lerned, and red: and none  
other to be vled tho:  
rowout all his  
Dominions.

**C** Imprinted at London,  
the laste daye of Nouember, in the  
fyrste yere of the reigne of our lone  
reigne lord kyng Edward the  
VI. By Richard Grafto  
printer to his moste  
royall Ma-  
iestie.

**C** Cum Priuilegio ad impris-  
mendum solum.



# An almanacke

for .xv. yeres.

the number  
of yeres.

the dayes of  
the monethes.

the golden  
number.

the dayes  
of the week.

the dayes  
of the month.

xxviii.  
xxvii.  
xxvi.  
xxv.  
xxiiii.  
xxiii.  
xxii.  
xxi.  
xx.  
xix.  
xviii.  
xvii.  
xvi.  
xv.  
xiv.  
xiii.  
xii.  
xi.  
x.  
ix.  
viii.  
vii.  
vi.  
v.  
iiii.  
iii.  
ii.  
i.

x. April.  
i. April.  
xxi. April.  
vi. April.  
xv. Marche.  
xvi. April.  
ii. April.  
xv. Marche.  
xvi. April.  
v. April.  
xvii. April.  
x. April.  
xxvi. Marche.  
xiii. April.  
vi. April.

x.  
xi.  
xii.  
xiii.  
xiv.  
xv.  
xvi.  
xvii.  
xviii.  
xix.  
xx.  
xxi.  
xxii.  
xxiii.  
xxiv.  
xxv.  
xxvi.  
xxvii.  
xxviii.  
xxix.  
xxx.

the dayes  
of the week.

the dayes  
of the month.



48.  
4.  
8.  
86.



# The Kalender

**K L** January  
hath. xxix.  
Days.

**K L** February  
hath. xxviii  
Days.

iii	A	Circumcision of Christ.	7
vi	c		10
ix	d		13
xii	e		16
xv	f	Epiphani.	19
xviii	g		22
xxi	A		25
xxiv	b		28
xxvii	c	Sol in Aqu.	31
xxix	d		
	e		
	f		
	g	kalen. February	
	A		
	b		
	c		
	d		
	e		
	f	Saby & Hebas	
	g	rian martyrs.	
	A		
	b		
	c	S. Timothe.	
	d	Conversion of	
	e	S. Paule.	
	f		
	g		
	A		
	b		
	c		
	d		
	e		
	f		
	g		
	A		
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	f		





# The Kalender.

**Maye**  
hath. xxxi.  
Dayes.

**June**  
hath. xxx.  
Dayes.

	a	Philipp and
	b	Jacob Apost.
	c	
xix	d	
viii	e	
	f	
xvi	g	Thon. Dozte
v	a	Latyn.
	b	
xiii	c	
ii	d	
	e	S. Antony.
x	f	
	g	
xviii	a	
vii	b	Balen. June.
	c	S. Barnard.
xv	d	Dol in Gent.
iiii	e	
	f	
xii	g	
i	a	
	b	
xix	c	
viii	d	
	e	
xvi	f	
v	g	
	a	
xiii	b	
ii	c	

	xix
	viii
	xvi
	v
	xiii
	ii
	x
	xviii
	vii
	xv
	iiii
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	xix
	viii
	xvi
	v
	xiii
	ii
	x
	xviii
	vii
	xv
	iiii
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# The Kalender.

**July**  
LXXV  
LXXV  
LXXV

23 Days.

**August**  
LXXV  
LXXV  
LXXV

23 Days.

gto	S	1	1	gto	S	1	1
bill	H	2	2	bill	S	2	2
gto	c	3	3	gto	S	3	3
b	d	4	4	b	S	4	4
gto	e	5	5	gto	S	5	5
ll	f	6	6	ll	S	6	6
gto	g	7	7	gto	S	7	7
bill	H	8	8	bill	S	8	8
gto	c	9	9	gto	S	9	9
bill	d	10	10	bill	S	10	10
gto	e	11	11	gto	S	11	11
gto	f	12	12	gto	S	12	12
bill	g	13	13	bill	S	13	13
gto	H	14	14	gto	S	14	14
gto	c	15	15	gto	S	15	15
bill	d	16	16	bill	S	16	16
gto	e	17	17	gto	S	17	17
gto	f	18	18	gto	S	18	18
bill	g	19	19	bill	S	19	19
gto	H	20	20	gto	S	20	20
gto	c	21	21	gto	S	21	21
bill	d	22	22	bill	S	22	22
gto	e	23	23	gto	S	23	23
gto	f	24	24	gto	S	24	24
bill	g	25	25	bill	S	25	25
gto	H	26	26	gto	S	26	26
gto	c	27	27	gto	S	27	27
bill	d	28	28	bill	S	28	28
gto	e	29	29	gto	S	29	29
gto	f	30	30	gto	S	30	30
bill	g	31	31	bill	S	31	31
gto	H	32	32	gto	S	32	32
gto	c	33	33	gto	S	33	33
bill	d	34	34	bill	S	34	34
gto	e	35	35	gto	S	35	35
gto	f	36	36	gto	S	36	36
bill	g	37	37	bill	S	37	37
gto	H	38	38	gto	S	38	38
gto	c	39	39	gto	S	39	39
bill	d	40	40	bill	S	40	40
gto	e	41	41	gto	S	41	41
gto	f	42	42	gto	S	42	42
bill	g	43	43	bill	S	43	43
gto	H	44	44	gto	S	44	44
gto	c	45	45	gto	S	45	45
bill	d	46	46	bill	S	46	46
gto	e	47	47	gto	S	47	47
gto	f	48	48	gto	S	48	48
bill	g	49	49	bill	S	49	49
gto	H	50	50	gto	S	50	50
gto	c	51	51	gto	S	51	51
bill	d	52	52	bill	S	52	52
gto	e	53	53	gto	S	53	53
gto	f	54	54	gto	S	54	54
bill	g	55	55	bill	S	55	55
gto	H	56	56	gto	S	56	56
gto	c	57	57	gto	S	57	57
bill	d	58	58	bill	S	58	58
gto	e	59	59	gto	S	59	59
gto	f	60	60	gto	S	60	60
bill	g	61	61	bill	S	61	61
gto	H	62	62	gto	S	62	62
gto	c	63	63	gto	S	63	63
bill	d	64	64	bill	S	64	64
gto	e	65	65	gto	S	65	65
gto	f	66	66	gto	S	66	66
bill	g	67	67	bill	S	67	67
gto	H	68	68	gto	S	68	68
gto	c	69	69	gto	S	69	69
bill	d	70	70	bill	S	70	70
gto	e	71	71	gto	S	71	71
gto	f	72	72	gto	S	72	72
bill	g	73	73	bill	S	73	73
gto	H	74	74	gto	S	74	74
gto	c	75	75	gto	S	75	75
bill	d	76	76	bill	S	76	76
gto	e	77	77	gto	S	77	77
gto	f	78	78	gto	S	78	78
bill	g	79	79	bill	S	79	79
gto	H	80	80	gto	S	80	80
gto	c	81	81	gto	S	81	81
bill	d	82	82	bill	S	82	82
gto	e	83	83	gto	S	83	83
gto	f	84	84	gto	S	84	84
bill	g	85	85	bill	S	85	85
gto	H	86	86	gto	S	86	86
gto	c	87	87	gto	S	87	87
bill	d	88	88	bill	S	88	88
gto	e	89	89	gto	S	89	89
gto	f	90	90	gto	S	90	90
bill	g	91	91	bill	S	91	91
gto	H	92	92	gto	S	92	92
gto	c	93	93	gto	S	93	93
bill	d	94	94	bill	S	94	94
gto	e	95	95	gto	S	95	95
gto	f	96	96	gto	S	96	96
bill	g	97	97	bill	S	97	97
gto	H	98	98	gto	S	98	98
gto	c	99	99	gto	S	99	99
bill	d	100	100	bill	S	100	100



# The Kalender.

**September** hath. xxx. **October** hath. xxxi.  
**Days.** **Days.**

xxvi	f	C. Christo.	xxvi	H	
b	g		b	b	
xxv	H		xxv	c	
xxiv	b		xxiv	d	
xxiii	c		xxiii	e	
xxii	d		xxii	f	
xxi	e	<b>Fall.</b>	xxi	g	
xx	f	Natiuitie of	xx	H	
xxix	g	our Lady.	xxix	b	<b>S. Denise &amp; hls</b>
xxviii	H		xxviii	c	<b>felowes mart.</b>
xxvii	b	<b>Prothe &amp; hls</b>	xxvii	d	
xxvi	c	<b>cinthe mar.</b>	xxvi	e	
xxv	d		xxv	f	
xxiv	e	<b>hal. Octobris.</b>	xxiv	g	
xxiii	f	<b>Hol in Libya.</b>	xxiii	H	
xxii	g		xxii	b	<b>hl. Ronchys.</b>
xxi	H		xxi	c	
xx	b		xx	d	<b>S. Luke euan.</b>
xxix	c		xxix	e	<b>Hol in Bagh.</b>
xxviii	d	<b>Fall.</b>	xxviii	f	
xxvii	e	<b>S. Marthev.</b>	xxvii	g	
xxvi	f		xxvi	H	
xxv	g		xxv	b	
xxiv	H		xxiv	c	
xxiii	b		xxiii	d	
xxii	c	<b>S. Ciprian.</b>	xxii	e	
xxi	d		xxi	f	<b>Fall.</b>
xx	e		xx	g	<b>Symon and</b>
xxix	f	<b>S. Michael.</b>	xxix	H	<b>Iude Apo.</b>
xxviii	g		xxviii	b	
xxvii	H		xxvii	c	<b>Fall.</b>

# The Kalender.

**XL** Nouem-  
ber hath  
xxx. Dayes.

**XL** Decem-  
ber hath  
xxxj. Dayes.

gill	d	Alhaloves,	gill	e	John Baptist	gill
ii	e	Alfoules Jay.	ii	f		ii
iii	f		iii	g		iii
iiii	g		iiii	a		iiii
v	a	Four crowned	v	b	S. Nicolas.	v
vi	b	Martyrs.	vi	c		vi
vii	c		vii	d	Conception of	vii
viii	d		viii	e	our Lady.	viii
ix	e		ix	f		ix
x	f	S. Martyn bff.	x	g		x
xi	g		xi	a		xi
xii	a	hl. December.	xii	b	Luce virgin.	xii
xiii	b		xiii	c	Malen. Jannarius.	xiii
xiiii	c	Edmund bff.	xiiii	d		xiiii
xv	d		xv	e		xv
xvi	e		xvi	f		xvi
xvii	f	S. Hol in Dagtr.	xvii	g	Sol in Capte	xvii
xviii	g	Edmond kyng.	xviii	a		xviii
xix	a		xix	b	Faste.	xix
xx	b		xx	c	Thomas Apo.	xx
xxi	c		xxi	d		xxi
xxii	d		xxii	e		xxii
xxiii	e		xxiii	f	Faste.	xxiii
xxiiii	f	S. Katherine, bles	xxiiii	g	Nati. of Christ	xxiiii
xxv	g	gin & marty.	xxv	a	S. Stephen.	xxv
xxvi	a		xxvi	b	S. Iohn.	xxvi
xxvii	b		xxvii	c	Childermas.	xxvii
xxviii	c	Faste.	xxviii	d		xxviii
xxix	d	S. Andrew	xxix	e		xxix
xxx	e		xxx	f		xxx
xxxi	f		xxxi	g		xxxi
xxxii	g		xxxii	a		xxxii



The praye of the Lorde.



Our father whiche art in heauē  
halowed be thy name.

Thy kyngdome come.

Thy will be doen in yearth  
as it is in heauen.

Geue vs this daie our dai-  
ly bread.

And forgeue vs our trespases as we forgeue  
them that trespase against vs.

And let vs not be led into temptacion.

But deliuer vs from euill. Amen.

The salutation of the angell to  
the blessed virgin Mary.

**H**ail Mary full of grace, the Lorde is  
with the: Blessed art thou among womē  
& blessed is the fruite of thy wōbe. Amē.

The Crede or. xii. articles of the christē faith.

**I** beleue in God the father almightie,  
maker of heauen and yearth.

And in Iesu Christ his onely sonne  
our Lorde.

Whiche was conceiued by the holy Ghoste,  
borne of the virgin Mary.

Suffered vnder ponce Pilate, was crucified  
dedde, buried, and descended into hell.

He ascended to heauē, and sitteth on the right  
hande of God the father almightie.

From thence he shall come to iudge the quicke  
and the dedde.

I beleue in the holy ghoste.

The holy catholique Church.

A. s.

The

The .x. commaundementes.

The communitie of sanctes: the forgiuenes of synnes.

The resurrection of the body.

And the life everlastyng. Amen.

The .x. commaundementes of almyghty god.

**T**hou shalt haue none other Goddes but me.

**T**hou shalt not haue any grauen Image nor any likenesse of any thyng that is in heauen aboue, or in yearth beneth, or in the water vnder the yearth, to the intent to do any Godly honor or worship vnto theim.

**T**hou shalt not take the name of thy Lorde God in vain.

Remembre that thou kepe holy the Sabboth daie.

Honor thy father and thy mother.

**T**hou shalt do no murther.

**T**hou shalt not steale.

**T**hou shalt not beare false witnesse against thy neighbor.

**T**hou shalt not vnjustly desire thy neighbors house, nor thy neighbors wife, nor his seruaunt, nor his maide, nor his Oxe, nor his Ass, nor any thyng that is thy neighbors.

Lorde, into thy handes I commend my spirite. Thou hast redemed me, Lorde God of truthe.

Grace before dinner.

**T**he eyes of all thynges trust in thee, O lord thou geuest them meate in due season. Thou dooest open thy hande, and fillest with thy blessing



Graces.

syng every liuyng thyng. Good lord blesse vs &  
thy gyftes whiche wee receiue of thy bounteous  
liberalitie: Through Chyriste our lord. Amen.

The kyng of eternall glozy, make vs parte-  
ners of the heauenly table. Amen.

God is charitie, and he that dwelleth in cha-  
ritie, dwelleth in God, and God in hym: God  
graunt vs all to dwell in hym. Amen.

Grace after dinner.

**T**HU God of peace and loue, vouchsafe al-  
waie to dwell with vs: And thou lord haue  
mercie vpon vs.

Glozy, honoz, and praise be vnto thee O God  
whiche hast fed vs from our tender age, and ge-  
uest sustenance to euery liuyng thyng: Reple-  
nishe our hartes with ioye and gladnesse, that  
we alwaie hauyng sufficient, maie bee riche and  
plenttfull in al good workes, through our lord  
Jesu Chyriste. Amen.

Lord haue mercie vpon vs.

Chyriste haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen, &c.

Let vs not be led into temptacion.

But deliuer vs from euill.

Lord heare my praier.

And let my crie come to thee.

From the fitte darter of the deuill, bothe in  
weale and wo, our sauioz Chyrist be our defence,  
buckeler and sheilde. Amen.

God saue the Church, our kyng and realme,

A.ij.

and

Graces.

and God haue mercie vpon all Christian soules. Amen.

Grace before supper.

**O** Lord Iesu Christe, without who nothing is swete nor sauety, we beseeche thee to blesse vs and our supper, and with thy blessed presence to cheere our hartes, that in all our meates and drynkes, wee maie taste and sauoz of thee to thy honoz and glozy. Amen.

Grace after supper.

**B**lessed is God in all his giftes: And holy in all his woorkes.

Our helpe is in the name of the Lord: who hath made bothe heauen and pearthe.

Blessed be the name of our lord: from hence furthe worlde without ende.

**M**oste mightie lord and mercifull father, we yeld thee hartie thanks for our bodily sustenance: requirynge also moste entierly thy gracious goodnes, so to feede vs with the foode of thy heauenly grace that wee maie woorthely glorifie thy holy name in this life, and after bee partakers of the life everlasting through our lord

Iesus Christ.

Amen.

God saue the Church, our kyng, and realme, and God haue mercie on all Christian soules. Amen.



The Matyns.



Lozde open thou my  
lippes.

And my mouth, Chal  
shewe thy praisse.

O God, to helpe me  
make good spede.

Lozde, make hast to succor me.

Glozy to the father, and to the sonne  
and to the holy ghoſte.

As it was in the begynnyng, and is  
now, and euer Chalbe, world without  
ende. Amen.



Mille Mary ful of grace, the  
Lozde is with thee, bles-  
sed art thou emonges wo-  
men, & blessed is the fruite  
of thy wombe. Amen.

Venite exultemus. Psal. xciii.

A song ſittynge to the praisse of God.



Come and let vs reioyce vn-  
to the Lozde, let vs ioyfully  
ſyng to God our ſauioz, let  
vs com before his face with  
confession & thankes geuyng, & ſyng  
we ioyfully vnto hym in psalmes.

A. iij. Ho2

The Matyns

For God is a greete lord, & a great  
kyng ouer al godes, whiche doth not  
forsake his people, i whose power are  
al the costes of the yearth, & he behol-  
deth the toppes of the meuntaines.

The sea is his, for he hath made it, &  
his handes haue fashioned the yearth  
also: come therefore & let vs worship  
& fall doune before God, let vs wepe  
before the lord, who hath made vs,  
for he is our lord God, & wee are his  
people and the shepe of his pasture.

To dai if ye here his voice se that ye  
harden not your hartes as in y bitter  
murmuryng in the tyme of tēptacion  
in wildernes, wher your fathers tēp-  
ted me, proued me, & saw my workes.

Hortie yeres was I greued with  
this generacion, and I saied euer thei  
erre in their hartes, thei haue not  
knownen my wales, to whom I swore  
in myne angre, that thei should not  
entre into my rest.

Haile Mary full of grace, the. &c.

Glozy to the. &c. As it was. &c. Añ

The



The Matyns.

The hymne, Iam lucis orto. &c.

**N**ow the cherefull daie dooth  
spryng :  
Unto God pray we and sing :  
That in all woorkes of the daie,  
He preserve and kepe vs aye  
That our tounge he may refrain,  
From all strief and wordes vain,  
Kepe our eyes in couerture,  
From all euill and vain pleasure.  
That our hartes bee boyded quite,  
From phansie and fonde delight,  
Thinne diete of drynke and meate,  
Of the fleshe to coole the heate.  
That whē the daie hence doth wēd,  
And the course the night doth send,  
By forberying thynges worldly,  
Our God we maie glorify. Amen.

*Domine dominus noster. p. salm. viii.*

Of the praise, and honoz  
and glory of Christ.

**L**orde, whiche art our Lorde  
how marueilous is thy name  
ouer all the yearth.  
For thy magnificence, is exalted a-  
boue the heauens.

Thou

The Matyns.

Thou hast auauiced thy prayse, by  
the mouthes of infantes & suckyng ba-  
bes in dispite of thyne enemies, for to  
cōfound the aduersary and reuenger.  
Ho: I shall beholde the heauens,  
which are the worke of thy fyngers,  
the Moone and the Sterres, whiche  
thou hast ordeined.

What is man that thou art so mind-  
full of hym: O: what is the sonne of  
man that thou so regardest hym:

Thou hast made hym somwhat in-  
ferio: to angelles, thou hast crowned  
hym with glozy and hono: , and hast  
made hym Lorde vpon the woorkes  
of thyne handes.

Thou haste put all thynges in sub-  
iECTION vnder his feete: all maner of  
shepe and oren, yea, mozeouer the cat-  
tell of the feld, foules of the aire, and  
fishes of the sea, whiche walke in the  
pathes of the sea.

O Lorde whiche art our lorde, how  
merueilous is thy name ouer all the  
yearth:

Glozy



Glorie to the father, and to the .  
As it was in the beginnyng, and is  
now, and euer shalbe . Amen.

Coeli enarrant, Psal. xviii.

Of the glorie of God, whiche is shewed  
by his creatures, and of his holy  
and immaculate lawe.



He heauē's declare the glo-  
rie of God, and the firma-  
mente sheweth his handie  
woorkes.

Daie vnto daie, vttereth out speche,  
and night vnto night, openeth know-  
ledge.

There bee neither speaches nor lan-  
guages, but that the voyces of them  
bee heard.

Their sound hath gone furthe into  
all landes, and their wordes through  
the coastes of the round yearth.

He hath pighte his pavilion in the  
sunne, and he is like a bridgrom com-  
myng out of his chamber.

He shall reioyce as a giaunt to rūne  
his course, his progresse is from the  
high heauen.

B. f.

And

The Psalms.

And his route is vnto the farthest  
part thereof, neither is there any that  
can hide hym from his heate.

The lawe of the Lorde is pure, con-  
uerting soules: the testimony of the  
lorde is faithfull, geuyng wisdom  
to the simple.

The commaundementes of the lorde  
bee right, confortyng the hartes: the  
lordes precepte is pure, geuyng light  
to the eyes.

The feare of the lorde is holy, ever-  
more continuyng, the iudgements  
of the lorde are true and altogether  
righteous.

Thei are to bee desired aboue golde  
and precious stones, and more swe-  
ter then the hony, and the hony cōbe.

Truely thy seruaunt obserueth the,  
in keepyng them is greate reward.

Who can comprese his fautes: purge  
me from my secrete synnes and from  
straungers save thy seruaunte.

If thei haue not the masterie of me,  
then shall I bee cleane, and shall bee  
purged



The Matins.

purged from the greatest synne.

And the wordes of my mouth shal  
be pleasaunt & the meditaciō of mine  
hart is acceptable in thy sight alway.

O lord thou art my helper and my  
redemer.

Glorie to the father, and to the. &c.

As it was in the beginnyng, and is  
now, and euer shalbe. &c. Amen.

Domini est terra. psal. xxiii.

Of the innocencie of theim that shal go to  
heauen, & of the resurreccion of Christ.



he yearth is the lordes and  
the plentie therof, the reūd  
worlde and all that dwell  
therein.

For he hath founded it vpon the seas  
and hath staied it vpon the fluddes.

Who shal ascend into the hill of the  
lorde; Or who shal stande in his ho-  
ly place.

He that is innocente of his handes,  
and hath a cleane harte, whiche hath  
not taken his soule in vaine, nor hath  
sworne to deceiue his neighboꝝ.

B. ij.

He

The Matins.

He shall receiue blessing of the lord  
and mercie of God his sauioꝝ.

This is the generacio of them that  
seke him, of them that seke the face of  
the God of Jacob.

Ye Princes open youre gates, and ye  
eternall gates open your selves, and  
the kyng of glory shall enter in.

Who is this same Kyng of glory?  
A strong lord, and a mightie, a lord  
mightie in battaill.

Ye Princes open your gates, and ye  
eternall gates open your selves, and  
the kyng of glory shall entre in.

Who is this same Kyng of glorie?  
The lord of powers, he is the kyng  
of glorie.

Glory to the father, and to the. &c.

As it was in the beginnyng, and is  
now, and euer shalbe. &c. Amen.

The anthem.



Christe is of power, euer perf-  
tely to saue the that come vn-  
to God by hym: and he liueth  
euer to make intercession foꝝ vs.

Our



The Matins.

Our father which art in heauen. &c.  
And let vs not be led into tēptacion.  
But deliuer vs from euill.

The blessing.

The euerlastyng father blesse vs  
with his blessing euerlastyng. Amē.

The firste lesson.



A Rodde shal come furth of the  
stocke of Jesse, and a blossome  
shal florish out of his roote.

Esai. xi.

The spirit of the lorde shal rest vpon  
hym, the spirit of wisdom & vnderstan  
dyng, the spirit of counsaill & strenght,  
the spirit of knowledge & godlinesse,  
and the spirit of the feare of the lorde  
shal replenish him. he shal not geue  
sentence by the sight of the eyes, neither  
reproue by here say, but he shal iudge  
the poore people by iustice, & in equi  
tie shal he reproue for the meke peo  
ple of the yearthe, he shal smite the  
yearth with the reod of his mouth, &  
with the spirite of his lippes shal he  
kil the vngodly. Righteousnesse shal  
be the girdle of his loynes, and faith

B. iij.

fulnesse

The Matins.

fulnes the buckle of his reines.  
Thus saith the lord: turne vnto  
me and ye shalbe saued.

The blessing.

God the sonne of God vouchesafe to  
blesse and succor vs.

The seconde lesson.

Luke. i.

**T**he angell Gabriell was sent  
fro God into a cite of Galile  
named Nazareth, to a virgin  
whiche was ensured to a man, whose  
name was Joseph, of the house of  
David, and the Virgyns name was  
Mary. And whē the angell came vnto  
her, he saied: haile full of grace, the  
lorde is with thee. Blessed art thou e-  
mong women. And when the virgin  
hearyng these wordes was troubled  
with them, and mused with her self  
what maner of salutiō it should be  
the angell said to her. Feare not Ma-  
rie, be not abashed, for thou hast found  
fauour in the sight of God. Lo, thou  
shalt conceiue in thy wombe, and shalt  
bryng furthe a sonne, and thou shalt  
call



The Matins.

call his name Jesus, he shall be great & shall be called the sonne of the highest, and the lord shall geue vnto hym the seat of David, his father. And he shall reigne ouer the house of Jacob for euer, & his kyngdō shall haue no ende. Thus saith the lord: Turne vnto me, and ye shall be saued.

The blessing.

The grace of the holy ghost illumine vs in harte and body.

The thirde lesson.

**W**hen saied Mary to the angel, how may this be doen? For I haue not knowledge of man. And the angell answering, saied vnto her. The holy ghost shall come frō aboue into thee, and the power of the highest shall ouershadowe thee. And therefore that holy one that shall be borne of thee, shall be called the sonne of God. And lo, thy cosin Elizabeth, hath also conceived a sonne in her old age, and this is the sixt moneth sith she conceived, whiche

The Matins.

whiche was called the barren wo-  
man, for there is nothyng impossible  
to God: To this Mary answered, lo,  
I am the handmaide of our lord, be  
it doen vnto me as thou hast spoken.  
Thou saiest the lord: Turne vnto  
me, and ye shalbe saued.

*Te deum laudamus.*

The praise of God, the father, the  
sonne, and the holy ghost.



**V**e praise thee O God, wee  
knowledge thee to bee the  
Lorde.  
All the yearth doth wor-  
ship thee, the father everlastyng.  
To thee all angelles crie aloud, the  
heauens and all powers therein.  
To thee Cherubin and Seraphin  
continually do crie.  
Holy. Holy. Holy. Lorde God of  
Sabaoth.  
Heauen and yearthe: are full of the  
maiestie of thy glory.  
The glorious company of the Apo-  
stles, praise thee.

The



The Matyns.

The goodly felowshyp of the prophetes, prayse the.

The noble arinye of martyrs praise the.

The holye Churche through out all the world doth knowiedge the.

The father of an infinite maiestie.

Thy honorable, true, and onely son.

Also the holy gost the comfortor.

Thou arte the kyng of glorie, O Christ.

Thou art the everlastyng sonne of the father.

When thou tookest vpon thee to deliuer man, thou diddest not abhorre the virgyns wombe.

When thou haddest overcome the sharpenes of death, thou dyddest open the kingdom of heauē to al beleuers.

Thou syttest on the right hande of God in the glory of the father.

We beleue that thou shalt come too be our iudge.

We therfore praye the helpe thy seruantes, whome thou hast redeemed

C.J.

With

**The Matyns.**

with thy precious blood.  
Make them to be numbred with thy  
sainctes in glory everlastyng.

O lord save thy people, and blesse  
thyne herytage.

Gouverne them, and lyfte them vp  
for ever.

Day by day we magnyfie the.

And we worshype thy name, ever  
world without ende.

Touchsafe O lord, to kepe vs this  
day without synne.

O Lord, haue mercy vpon vs, haue  
mercy vpon vs.

O Lord, let thy mercy lighten vpon  
vs, as our trust is in the.

O lord, in thee haue I trusted, let me  
neuer be confounded.

**The Versicle.**

Pray for vs holy mother of God.

**The Answer.**

That we be made worthy to attayne  
the promises of Christ.

O God



The Laudes.



God, to helpe me make  
good speede.

Lord make hast to suc-  
cour me.

Glori to the father, and  
to the sonne. &c.

As it was in the begynnyng, and is  
now, and ever shalbe. &c. Amen.

*Deus miseratur nostri. Psal lxvi.*

**A** prayer for the fauour and knowledge of  
God, and that his praise may be spred  
thorowhout all the worlde.



God haue mercy vpon vs, and  
be good vnto vs, he shewe vs  
his bryght countenaunce, and  
haue mercy vpon vs.

That we may knowe thy waye in  
yearth, and thy sauynge helth emōge  
al nations.

Let the people magnifie the **O** God  
let all the people magnifie the.

Let the people be glad and ioyfull,  
bycause thou rulest the people with  
equitie, also doest ordre the nations  
in yearth.

C.ij.

Let

The Laudes.

Let the people magnify the, O God  
let all the people magnify the, the  
earthe hath brought furth her fruite.  
God our god blesse vs, God blesse  
vs, and all the coastes of the yea the  
feare hym.

Glozy to the father, &c.

As it was in the beginning, &c. Amen

Benedicite omnia opera. Daniel. iii.

The song of the thye childzen, wherwith  
they prayesed God walkyng  
in the fyre.



Raise ye the lord, al the woꝝ  
kes of the lord praise and ex-  
alt him foꝝ etier.

The aungelles of the lord,  
praise ye the lord: ye heauens prayse  
the lord.

Ye waters, al that are aboue heauen,  
prayse the lord: all the powers of the  
Lord, prayse ye the Lord.

The sunne and moone, praise ye the  
Lord, sterres of the firmament praise  
ye the lord.

The rayne and the dewe prayse ye  
the



the lord, al the wyndes of god prayse  
ye the lord.

Hyre and heat, praise ye the lord,  
wynter & sommer praise ye the lord.

Dewes and hoare frostes, praise ye  
the lord, frost and colde prayse ye the  
lord.

Y se and snow, prayse ye the lord,  
nighres and daies prayse ye the lord.

Light and darkenesse, prayse ye the  
lord, lightnyng and cloudes, prayse  
ye the lord.

The yearth prayse the lord, laude  
and exalte him for euer.

Mountaynes and hylles, prayse ye  
the lord, all that springeth vpon the  
yearth, praise ye the lord.

Ye welles and springes, prayse ye the  
lord, seas & fluddes, praise ye the lord.

Great fishes and al that moue in the  
waters, prayse ye the lord, all birdes  
of the ayre praise ye the lord.

All beastes and cattall, praise ye the  
lord: ye children of men, prayse ye the  
lord.

## The Laudes.

Let Israel prayse the lord, laude hym, and exalt him for evermore.

Ye priestes of the lord, praise the lord: ye seruauntes of the lord, prayse the Lord.

Ye spirites and soules of rightwysse men, praise the lord, ye holy and meke in hart, prayse the Lord.

Anania, Azaria Misael, prayse ye the lord, laude and exalt hym for evermore.

Blesse we the father, the sonne, and the holy gost: praise we him and exalt hym for evermore.

Blessed art thou lord in the firmament of heauen: thou art prayse worthy, glorious, and exalted, worlde without ende.

*Laudate dominum de cœlis Psal. clxviii.*

All creatures are prouoked to the prayse of God.



Prayse the lord ye that be in the heauens, praise ye hym in the high places.

Prayse



The Laudes.

Prayse ye him al his angelles, al his  
powers prayse ye hym.

Prayse ye hym sunne and moone, all  
sterres and lyght prayse ye hym.

O heauens of heauens praise ye him  
and the waters aboue heauen, prayse  
the name of the lord.

For by his word all thynges were  
made, by his commaundemente all  
thynges were created.

He hath stablished the everlastingly  
he hath set a lawe that shal not passe.

Praise the lord ye that be of þe yearth  
dragons and all the depe places.

Eyer, hayle, snowe, yse, stormes of  
windes, that do his comaundement.

Mountaines and al litle hilles, trees  
bearyng fruyte and all Cedres.

Bestes and all maner of cattail, ser-  
pentes, and all fethered foules.

Kynges of the yearth and all people  
princes and all iudges of the yearth.

Youth and virgins olde and yonge,  
let them prayse the name of the lorde:  
for the name of hym only is exalted.

The

The Laudes.

The prayse of hym is aboue heauen  
and yearth, and he hath exalted the  
myght of his people.

He be praysed in all his saintes, son-  
nes of Israhel, the people approaching  
vnto him.

The Antheme.

**O** wonderful exchaunge, the crea-  
tour of mankinde, takyng vpo  
hym a liuyng bode, hath not disday-  
ned to be borne of a virgyn and he be-  
ing made man without sede of man,  
hath graunted vnto vs his godhead.

The Chapter. *Maria virgo semper. &c.*

**A** Virgin Mari, reioyce alwaye,  
which hast borne Christe the  
maker of heauen and earth: For out  
of thy wōbe thou hast brought furth  
the saulour of the worlde. Thankes  
be to God.

The Hymne. *Ales dei nuncius.*



And byrde of day messenger,  
Croweth & sheweth, that  
lyght is nere.

Christ is styrrer of the hart,  
woulde



The Laudes.

woulde we shuld to lyfe conuert.  
Upon Iesus let vs cry,  
wepyng, prayng, sobzely,  
Denout prayer, meane with wepe,  
Suffreth not pure hart to slepe.  
Christ shake of our heuy slepe,  
Break the bondes, of nyght so depe,  
Our olde synnes, clense and skoure,  
Lyfe and grace, into vs powre.

The song of Zacharie. Benedictus.

Thanks geuyng for the perfourmaunce  
of Gods promyse.

**B**lessed be the lorde God of  
Israell, for he hath visited  
and redemed his people.  
And hath lifted vp the hor-  
ne of saluation to vs, in the  
house of his seruaunt David.

As he spake by the mouth of his ho-  
ly prophetes, whiche hath ben syns  
the world began.

That we shulde be saved from our  
enemies, and from the handes of all  
that hate vs.

To perfourme the mercy promysed

**The Laudes.**

to our fathers, and to remembre his  
holy conennant.

To perfourme the othe whiche he  
swate to our father Abraham, that  
he would geue vs.

That we beyng delyuered out of the  
handes of our enemies, myght serue  
hym without feare.

In holynesse and righteousnesse be-  
fore hym, all the dayes of our lyfe.

And thou chyld, shalt be called the  
prophet of the hyghest, for thou shalt  
go before the face of the Lord, to pre-  
pare his wayes.

To geue knoweledge of saluation  
vnto his people, for the remission of  
theyr synnes.

Through the tendre mercye of oure  
god, wherby the day spryng from an  
hygh hath visited vs.

To geue lyght to them that lytte in  
darknes and in the shadow of death,  
and to guyde our fete into the way of  
peace.

Glorie to the father. **As**



The Collectes.

As it was in the begin. &c. Amen.

The antheime.

Blessed be they, that heare the  
word of god, & kepe the same.

The versicle.

Lord shewe thy mercy vnto vs.

The answere.

And gyue to vs thy saluation.

Let vs praye.

O Raunt we beseeche the lord God  
that thy seruauntes may enioy  
continual helthe of bodye and soule.  
And that (the gracious virgin Mari  
praying for vs) we may be deliuered  
from this present heynnes, and haue  
the fruition of eternall gladnesse.  
Through Christ our lord, amen.

Of the holy gost.

Come holy spirit of god, inspire the  
hartes of them that beleue in the, and  
kyndle in them the fyre of thy loue.

Let vs praye.

O God which by the information  
of the holy gost, hast instructed  
D. ff. the

The Collectes.

the hartes of thy faythful, graunt vs  
in the same spirit to haue right vnder  
standing, and euermore to reioyce in  
his holy cōsolation. Through Christ  
our lord. Amen.

¶ Of the holy Trinite.

Delpyer vs, saue vs, iustifye vs, O  
blessed Trinite.

¶ Let vs pray.

**A** mighty and everlasting god  
which hast graunted to vs thi  
seruauntes by confession of the true  
faith for to acknowledge the glory of  
the eternal trinite, and to honour the  
one God in thy almyghtye maiestie:  
we beseeche thee, that throughe sted-  
fastnesse in the same faith, we maye  
be alway defended from al aduersitie  
whiche lyvest and reignest one God  
world without ende. Amen.

¶ Of the Crosse of Christ.

We oughte to glory in the Crosse of  
our Lord Jesus Christ.

¶ Let vs pray.

**O** God, whiche hast ascended thy  
most



### The Collectes.

most holy Crosse, and hast geue lyght  
to the darknesse of the worlde, bouch-  
safe to illumine, vlyst and comfort  
both our hartes and bodyes, whiche  
lyuest and reignest God, world with-  
out ende. Amen.

### Of the holy Apostles.

Ye be they that haue left all thynges  
and haue folowed me, ye shal receiue  
an hundred told, & haue the possession  
of everlastynh lyfe.

### Let vs pray.

**A** Almighty God, regard our in-  
firmitie, and for that the bur-  
den of oure iniquitie oppresseth vs:  
Graunte that by the praiere of thy glo-  
rious Apostles, we may haue reliefe  
and strength to folow the confession  
of theyr sayth. Through Chyste  
our Lorde. Amen.

### Of the holy Martyrs.

The soules of saintes reioyse in hea-  
uen, which haue folowed the steppes  
of Christ, and because they haue shed  
theyr blod for his loue, therfore shall

D. iij.

they

The Collectes.

they reigne with Christ for ever. Amen.

¶ Let vs pray.

**O** Raunt to vs almyghtye god,  
that we which knowe that thy  
glorious Martyrs were strōg in con-  
fession of thy fayth, may haue the ioy  
of their felowship in euerlasting glad-  
nesse. Through Christ our lord. Amen.

¶ For peace.

Lord send vs peace in our dayes, for  
ther is none other that fyghteth for  
vs, but onely thou O lord god.

¶ Let vs pray.

**O** God from whome al holy desy-  
res, all good counsels, and all  
iust workes do procede, geue vnto thy  
seruauntes that same peace, whiche  
the world cannot geue, that our har-  
tes being obedient to thy comman-  
dementes, and the feare of our enne-  
myes taken away, our tyme may be  
peateable by thy protectiō. Through  
Christ our lord, amen.

¶ A prayer of the passion:

**C**hrist suffered for vs, leuyng vs  
example



The Collectes.

exāple that we shuld folowe his step-  
pes who dyd no synne, neyther was  
ther any gyle found in his mouth.

The versicle.

We worlshyp the Christ, with prayse  
and benediction.

The answer.

For thou hast redeemed the world fro  
endlesse affliction.

Let vs praye.

**I**orde Jesu Christ sonne of the  
living god, set thy holy passiō  
crosse and death, betwene thy iudge-  
ment & our soules both now & at the  
houre of death. And moreouer bouch  
safe to graūt vnto the lyuyng mercye  
and grace, to the dead pardō and rest,  
to thy holy church peace and cōcorde,  
and to vs wretched synners lyfe and  
ioy everlastig: which livest and reig-  
nest God with the father and the holi  
gost world without ende, amen.

The glorious passiō of our lord Jesu  
christ, deliuer vs fro sorowfull heu-  
nesse, & bringe vs to the ioyes of para-  
dise. Añ.

The

# The Prime.



God to helpe me ma-  
ke good speede.

Forde make haste to  
succour me.

Glorie to the father, &  
to the sonne. &c.

As it was in the be-  
gynnyng, and is now, and ever shal  
be. &c. Amen.

## The Hymne.



Glowe of thy fathers lyght,  
Lyght of light and day most  
bryght,

Christ that chasest away nyghte,

Ayde vs for to pray aright,

Drive out darknes, fro our mindes,

Drive away the floske of fendes,

Drousynes, take from our eyes,

That from slouth we may aryse.

Christ boughsate mercy to geue,

To vs all that do beleue,

Let it profit vs that pray,

All that we do syng or say. Amen.

in Confession



The p̄tme.

Confitemini dño quoniam. Psal. cxvii.

All men are p̄uoked to magnifie  
and praise the Lorde God.



Raise the Lorde for he is  
good, for his mercy is ever-  
lastyng.

Let Israell saie now that  
he is good, for his mercye is everla-  
styng.

Let the house of Harō say now, that  
his mercie is everlastyng.

Let al that feare the lorde, saie now,  
that his mercie is everlastyng.

In my trouble I called v̄p̄ the lord  
and the lord hath heard me at large.

The Lorde is my helper, I will not  
feare what man doth to me.

The lorde is my helper, and I shall  
despise myne enemies.

Better it is to trust in the lorde, then  
to truste in man.

Better it is to truste in the Lorde,  
then to truste in p̄inces.

All nations haue compassed me, yet  
in the lordes name haue I vanqui-

E. j.

Med

shed theim.

Thei lying in waite haue closed me  
in, yet in the Lordes name haue I  
banquished theim.

Thei haue swarmed about me like  
bees, and thei haue burnte me as fire  
among thornes, yet in the lordes name  
haue I banquished theim.

I was thrust at with violence redy  
to fall, and the lord succoured me.

My strength and praise is the lord,  
and he is made my saluacion.

The voyce of reioysing and health,  
is in the tabernacles of the iuste.

The Lordes righte hande hathe  
wroughte the strengthe, the Lordes  
righte hande hath exalted me: The  
lordes right hande hath wrought the  
strengthe.

I shall not dye but I shall liue, and  
I shall shewe the workes of the lord.

The lord hath chastid and chastid  
me, and hath not put me to death.

Open me the gates of righteousness,  
and I entereng thereby shall praise  
the



The prime.

the lord, this is the Lordes gate, the  
righteous shall entre therby.

I will praise thee O lord (because  
thou hast heard me) and thou art be-  
come my saluacion.

The stone whiche the buylders cast  
awaie, is made the hedde stone of the  
corner.

This is doen by the lord, and it is  
marueilous in oure eyes.

This is the daie, whiche the Lord  
made, let vs reioyce & be mery therin.

O lord saue thou me, O lord make  
me prospere; blessed is he that com-  
meth in the lordes name.

Wee haue blessed you, that bee of the  
lordes house, God is the Lord, and  
hath geuen light vnto vs.

Appoynt ye a solempne holy daie,  
decked with bowes, to the corner of  
the aulter.

Thou art my God, and I shall ren-  
dre thanks to thee: thou art my God  
and I shall exalt thee.

I shall praise thee, O lord, for thou  
E.ij. hast

The p[ri]me.

haste heard me, and arte become my  
saluacion.

Praise the Lorde: for he is good, for  
his mercie is euerlastyng.

Glorie to the father, and to the. &c.

As it was in the begin. &c. Amen.

The anthem.

**B**lessed are the poore in spirit,  
for theirs is the kyngdome of  
heaven: Blessed are they that  
mourne, for they shal receiue comfort.

The versicle.  
Lorde heare my prayer.

The answer.  
And let my crye come to thee.

Let vs praise.  
**L**orde Jesu Christ moste poore  
and milde of spirite, whiche  
diddest mourne and lamente  
for our synnes and infidelitie: graunt  
vs likewise to be poore and milde of  
spirite & so to wepe and walle for our  
offences, that we maie be partners of  
thy heauenly kyngdō: which liuest &  
reignest god world without end. Amen.

The



The third houre.



God, to helpe me make  
good spede.

Worde make haste too  
succor me.

Glorie to the father, &  
to the sonne, and to. &c.

As it was in the beginnyng and is  
now, and ever shalbe. &c. Amen.

The hymne.



Ightie ruler god most true  
which doest al in ordre due  
Horne with lighte illumi-  
nyng,

Nonetide with heate garnishyng.

Quenche the flāmes of our debate,

Foule and noysome heate abate:

Graunt vnto our bodie's health,

To our hartes true peace & wealth.

Let tong & harte strength and sense,

Cōmende thy magnificence:

Let thy spirite of charitie,

Stirre vs al to worship thee. Amen.

*Ad dñm cū tribularet. psal. cxix.*

A prater to bee deliuered from  
the vanitie of the worlde.

E. iij.

I

The third houre.



Cried vnto the lord when  
I was in trouble, and he  
hath hearde me.

O lord, deliuer my soule  
from liyng lippes, and a deceiptfull  
tounge.

What maie bee geuen thee, or what  
maie bee put to thee against a deceip-  
tefull tounge.

It is like sharpe arrowes of the  
mightie man, & hote burnyng cooles.

Wo is me that my restyng place is  
prolonged, I haue dwelled with the  
inhabitantes of Cedar: my soule hath  
been long in exile.

I was at peace with them that ha-  
ted peace: when I spake vnto them,  
they assaulted me without cause.

Glorie to the father, and to the .sc.

As it was in the begin. .sc. Amen.

The anthem.



Blessed are the meke, for they  
shal inherite the yearth. Bless-  
ed are they whiche suffre hun-  
ger and thirst for righteousnesse, for  
they



The third houre.

thei shalbe satisfied.

The versicle.

Lord heare my prayer.

The answer.

And let my crie come to thee.

Let vs praise.



Lord Jesu Christe whose whole life was nothing but humilitie & mekenesse, who only art our very righteousness: Graunte vs to serue and honor the with humble and meke hart, and in al our life and conuersacion to desire to bee occupied in the woorkes of righteousness: whiche liuest and reignest God worlde without end. Am.

The sixt houre.



GOD, to helpe me make good spede.

Lord make haste to succor me.

Glory to the father, and to the. &c.

As it was in the begynnyng, and is now, and ever shalbe. &c. Amen.

The

The first houre.

The hymne.



Creator moste benigne,  
To vs alwaie be lokyng.  
Kaise vs from al noysome  
slepe,

wherein we bee drowned depe.

Christe of thy mercifulnesse:

Pardon all our sinfulnessse,

Thee to praise and magnifie,

Of night we leaue the slogardy.

Of the sinne that we haue doen,

we make our confession,

wepyng we do prae to thee,

Pardon our iniquitie. Amen.

*Ad te leuaui oculos meos. psal. xxij.*

A prater to bee deliuered from  
the skornes of the wicked.



haue lifte vp myne eyes to  
thee. whiche dwelleste in  
heauen.

Beholde, euen like as the  
eyes of the seruauntes wayte at their  
Masters handes.

As the eyes of the handmaide be v-  
pon her maistresse: euen so bee oure  
eyes



The .ix. houre.

eyes vpon our lord GOD, vntill he  
haue mercy vpon vs.

Haue mercie on vs O Lorde, haue  
mercie on vs, for we be had in muche  
contempe.

For our soule is very ful, being skor-  
ned of the riche and despised of the  
proude.

Glorie to the father, and to the. &c.

As it was in the begin. &c. Amen.

The antheime.

Blessed are the mercifull, for thei  
shall get mercie. Blessed are the  
cleane in harte, for thei shall see God.

The versicle.

Lorde heare my prayer.

The answer.

And let my crie come to thee.

Let vs praye.



O Lorde Iesu Christe, whose  
propertie is to be merciful,  
whiche arte alwaye pure  
and cleane without spotte  
of synne: graunt vs thy grace to fo-  
lowe thee in mercifulnesse towarde

A. J.

our

The first houre.

our neighbors, and alwaies to beare  
a pure harte and a cleane conscience  
towardses thee, that wee maie after  
this life se the in thy everlastyng glo-  
ry: whiche livest and reignest GOD  
woulde without ende. Amen.

The synth houre



God, to helpe me make  
good speede.

Lord make haste too  
succor me.

Glorie to the father, &  
to the sonne, and to. &c.

As it was in the begynnyng, and is  
now, and ever shall bee. &c. Amen.

The hymne.



The glory eternall,  
Blessed hope of men mor-  
tall,

Christ the sonne of GOD  
on high:

The sonne of virgin Mary.

Reche thy hand that we maie rise,  
And our inides so exercise:

That



The. ix. houre.

That deuoutely we make syng,  
Praise of God with thankes geuyng  
Finally, O Chylt we craue,  
Faith in our hartes set and graue,  
That throughe hope of life aboue,  
we make flame with feruent loue. Am.

*Die quis habitabit. Psal. xlii.*

The innocent luer shall entre  
into eueryday life.



O: who shal dwell in thy  
tabernacle? O: who shall  
rest in thy holy hill?

He that entereth without  
spot, and worketh righteoulnesse: he  
that speaketh trythe in his hart, and  
hath not bled deceipt in his toungue.  
O: hath doen any euil to his neigh  
bor, & hath not flandered his neigh  
bor.

He in whose sighte the wicked man  
is nothyng regarded, but doth honor  
them that feare the lord.

He that sweareth to his neighbor,  
and deceiueth hym not: he that hath  
not laid his money to vsury nor hath

F. ij. not

The .iiij. houre.

nor receiued rewarded agaynste the  
innocent. And whiche god is sheweth  
He that doth these thinges, shall ne-  
uer stagger nor decay. And in such a  
manner shall the anthem.

**B**lessed are the peacemakers, for  
thei shall bee called the children of  
God. Blessed are thei that suffre per-  
secucion for righteousnesse sake, for  
theirs is the kyngdome of heauen.

The versicle.

Lord heare my prayer.

The answer.



And let my cry come to thee.

**O** Lord Jesus Christ, which ma-  
dest peace betwene God the  
father and vs miserable syn-  
ners, whiche notwithstanding des-  
dest suffre iniustly, iniuries and perse-  
cutions: graunt vs grace to kepe the  
peace that thou hast made, and paci-  
ently to beare al iniuries & persecuci-  
ons, that we maie bee called thy chil-  
dren, & inherite thy heauenly kyngdō  
whiche liuest and reignest. &c. Amen.

The



# The euenlong



**G**OD to help me make  
good speche.

**L**ORD make hast to suc-  
cor me.

**G**lorie to the father, &  
to the sonne, and to the holy ghoſte.

**A**s it was in the beginnyng and is  
now, and euer ſhalbe world without  
ende. Amen.

*Laudate pueri dominum. Pſal. cxlii.*

Here we bee ſtirred to praiſe  
and magnifie the Lorde.



**P**raise the Lorde, O ye chil-  
dren, praiſe ye the name of  
the lorde.

**B**lessed be the name of the  
lorde, from this tyme furth, and euer-  
more.

**T**he lordes name bee praiſed, from  
the Eaſt vnto the weſt.

**T**he lorde is high, aboue al nations  
and his glorie aboue the heauens.

**W**ho is like vnto the lorde our God  
that hath his dwelling on highe:

*Ps. liij.*

and

The Euenſong.

and yet humbleth hymſelf to behold the  
thynges that are in heauen & yearth.  
He raiſeth vp the ſymple out of the  
duſte, and liſteth the poore out of the  
myre.

That he maie ſet him with the prin-  
ces, enē with the princes of & people.  
He maketh the barren woman to  
kepe houſe, and to bee a ioyfull mo-  
ther of children.

Gloꝝy to the father, and to the. &c.  
As it was in the begin. &c. Amen.

*Laudate nomen domini. Pſal. cxxxiii.*

God is to bee praied for his marue-  
lous wooꝝkes and benefites.



Praise ye the name of the  
lorde o ye ſeruañtes, praise  
the lorde.

Ye that ſtande in the houſe  
of the Lorde, in the courtes of the  
houſe of our God.

O praise the Lorde, for the Lorde is  
gracious, O ſyng prayſes vnto his  
name, for it is louely.

For the Lorde hath choſen Jacob  
vnto



unto hymſelfe, and Iſraell for his  
awne poſſeſſion.

For I knowe that the lorde is great  
and that our lorde is aboue all gods.

The Lorde hath dooen all thynges  
that he would, in heauen & in yearth  
and in the ſea, and in all depe places.

He bryngeth furth the cloudes from  
the endes of the worlde, and turneth  
the lightenynges into raine: he bryn-  
geth furthe the wyndes out of their  
places.

He ſmote the firſte borne of Egypte  
bothe of man and beaſt.

He hath ſent tokens and woundes  
into the middeſt of thee, O lande of  
Egypt, vpon Pharao and all his ſer-  
uauntes.

He ſmote diuerſe nations, and ſlew  
mightie kynges.

Seon Kyng of the Amozites, and  
Og the Kyng of Baſan, and all the  
kyngdomes of Canaan.

And gaue their lande in heritage,  
in heritage to Iſraell his people.

Thy

The Euenſong.

Thy name O Lorde, endureth for  
euer, O lorde thy memoꝛiall is from  
generation to generation.

Hoꝛ the lorde will reuenge his peo-  
ple, & be gracious vnto his ſeruañtes.

As foꝛ the Idolles of the heathen  
thei are but ſiluer & gold, the wooꝛke  
of mennes handes.

Thei haue mouthes and ſpeake not  
thei haue eyes and ſe not.

Thei haue eares and heare not, nei-  
ther is there any breath in their mou-  
thes.

The that make them, bee like vnto  
them, and ſo are al thei that put their  
truſte in them.

Praife the lorde, the houſe of Iſrael,  
praife the lorde, the houſe of Lem, ye  
that feare the lorde, praife the lorde.

Praiſed be the lord of Syon, whiche  
dwelleth at Ieruſalem.

Glorie to the father, and to the ſonne  
and to he holy gholt.

As it was in the beginnyng, and is  
now, and euer ſhalbe. &c. Amen.

Confiteboꝛ



The euentong.

Confitebor tibi. Psal. cxxxvii.

A prayse and thanks giuyng vnto God.

**I** wyll geue thanks to the, O  
lord, with my whole hart.

Before thy angels I wyll  
syng to the: I wyll worshyp  
toward thy holy temple, and prayse  
thy name.

Bycause of thy mercye and trueth,  
for thou hast magnified thy name a-  
boue all thynges.

Whensoeuer I call vpon the, heare  
me, thou shalt endue my soule with  
much strength.

All the kynges of the yearth, prayse  
the O lord, for they haue heard all the  
wordes of thy mouth.

And let them syng in the wayes of  
the Lord, for great is the glory of the  
lorde.

For though the lorde be highe, yet  
hath he respecte vnto the lowely, & as  
for I proud he beholdeth the afar of.

Though I walke in the myddest of  
trouble, yet shalt thou refreshe me,

G. J.

thou

The euensong.

thou shalt stretche furth thyne hand  
vpon the furiousnes of mine enemies  
and thy right hand shall saue me.

The Lorde shall make good for me,  
thy mercy O lord endureth for euer,  
dispyse not then the workes of thyne  
owne handes.

Glorie to the father. &c.

As it was in the begynning. &c. ame.


The antheime.

Blessed be the name of the lorde  
for evermore.

The chapter.

Blessed art thou, O virgin Ma-  
ri, which hast borne our lorde  
the creatour of the worlde, thou hast  
brought furth him that made the, &  
alwayes remaynest a virgin.

The hymne.

 Lord the worldes sauiour,  
which hast preserved vs this  
daye,

This nigt also be our succour  
And saue vs euer we the pray.

Be mercifull now vnto vs,

And



**The euen song.**

And spare vs, which do pray to the,  
Our synne forgeue lord grations,  
And our darknes, mought lightened  
be.

That slepe, our myndes do not op-  
presse,

Nor that our enemy, vs begyle,

Nor that fleshe, full of frailenes,

Our soule and body, do defyle.

O lord, refourmer of all thing,

with hartes desyre, we pray to the

That after our rest and slepyng,

we may rise chaste, and worship the.

Amen.

**The versicle.**

Blessed is Mari, emōges al womē.

**The answer.**

And blessed is the fruit of her wōbe.

*Magnificat anima mea. &c.*

**The song of Marie, reioysyng and pray-**

**syng the goodnes of God.**



My soule doeth magnifye  
the lord.

And my spirite hath re-  
ioysed in God my saviour.

**G.ij.**

**Ho:**

Ho: he hath regarded the lowly-  
nesse of his handmayden.

Ho: behold, from hencefurth all ge-  
nerations shall call me blessed.

Ho: he that is mighty, hath magni-  
fied me, and holy is his name.

And his mercy is on them that fear  
him, throughout all generations.

He hath shewed strength with his  
arme, he hath scattered the proude in  
the imagination of theyr hartes.

He hath put downe the mightie fro  
theyr seate, and hath exalted the hum-  
ble and meke.

He hath filled the hungry, with  
good thynges, and the riche he hath  
sent emptie awaye.

He remembryng his mercye, hath  
holpen his seruaunt Israel, as he pro-  
myssed to our fathers, Abraham and  
his seede for ever.

Glorie to the father, and to the sonne  
and to the holy ghost.

As it was in the begynning, and is  
now, & ever shall be. &c. Amen.

¶ The



The evensong.

The antheime.

**I**n O, al thynges be fulfilled that  
were spoken of the angell by  
the virgin Mari. Thākes be to God.

The versicle.

Lord heare my prayer.

The answer.

And let my cry come to the.

Let vs pray.

**H**oly Lorde, almyghtye father,  
everlastyng god, whiche dyd-  
dest replenysh the blessed virgin Ma-  
ri, with most plentiful grace, and spi-  
rituall giftes, wherby she praised and  
magnified the: Graunte that thy holy  
gost maye with lyke grace and inspi-  
ration, kindle our hartes, to sanctify  
thy holye name. Through Christ our  
Lorde. Amen.

The Complayn.



Conuert vs God our sa-  
mour.

And turne thy wrath  
awaye from vs.

O God, to helpe me

G. iij.

make

The Complaynt

make good speede.

Lord make haste to succour me.

Glorie to the father, and to the sonne  
and to the holy ghost.

As it was in the beginning and is  
nowe, and euer shalbe, worlde with-  
out ende: amen.

Vsquequo domine. Psal. xli.

A prayer against temp-  
tation.

**H**ow long wilt thou forget  
me, O Lord, for euer: how  
longe wilt thou turne thy  
face from me:

How long shall I haue troublous  
thoughtes in my soule, & heauinesse  
in my hart, day by day:

How long shall myne enemy be ex-  
alted ouer me: behold and heare me,  
O lord my God.

illumine mine eyes, lest I slepe any  
tyme in death: and that myne enemy  
nener say, I haue preyayled agaynst  
hym.

They that trouble me, will reioyse

ys I



The Complaine

ys I be cast doune, but I haue trusted  
in thy mercy.

Myne hart shall reioyse in thy salua  
tion, I shal synge to the lord that ge  
ueth me great benefytes, and I shall  
praise the name of the lord most high.

Glorie to the father. *et. c.*  
As it was in the beginning. *et. c.*

Iudica me deus. Psal. xlii.

A prayer to be deliuered from our aduersa  
ries, that we may synge the psalme of God.



Judge on my syde, O God,  
& defend my cause against  
the vnholye people: from  
the vniust and deceitful man  
deliuer me.

For thou O God, art my strength,  
why hast thou put me away: why go  
I so heauily, whilest mine enemy vex  
eth me.

Send furth thy light and thy trueth  
they haue led me, and brought me in  
to thy holy hil, & thi dwelling places.  
And I shall entre vnto the auiter  
of God, vnto God that maketh my  
youth

## The Compleyn

poeth to reioyce and, amon this 2d 234  
I shal prais the with harpe, O god  
my god, why arte thou heuye o my  
soules? why dost thou trouble me?  
Trust in God, for yet shall I prayse  
hym, he is the helthe of my counte-  
naunce and my god. and 341 23 4501  
Glozy to the father, and to the sonne  
and to the holy ghost.

As it was in the beginning. &c. Amen.

## The Antienne.

**S**ave vs good lord waking, and  
kepe vs slepyng, that we may  
wake in Christ, and rest in peace.

## The Chapter.

**T**hou art (O Lord) in the mid-  
dest of vs: and invocation of  
thy name is made over vs, forsake vs  
not, O lord our god.

## The hymne.

**O** Lord the maker of al thing,  
we pray the now in this ene-  
myng. as to defende, through thy  
mercy, from  
From



The Collyre

From all deceit of our enemy.  
Let neyther vs deluded be,  
Good lord, with dreame or phantasy,  
Sure heart waking in the thou kepe.  
That we in sinne fal not on slepe.  
O father through thy blessed sonne,  
Graunt vs thys our petition,  
To who with e holly ghost alwaies,  
In heauen and yearth be laude and  
prayse. Amen.

The versicle.

Behold the handmaide of the Lord.

The Answer.

Be it done to me accordynge to thy  
worde.

Nunc dimittis, Lucij.

The song of Symeon the just.



Orde, now lettest thou thy  
seruant depart in peace ac-  
cording to thy worde.

For myne eyes haue sene  
thy saluation.

Whiche thou hast prepared, before  
the face of all thy people.

To be a light for to lighten the Gen-  
tyles

H. J.

**The Comple**

tyles, and to be the glory of thy people of Israell.  
Glory to the father. **et. in. Godhood**  
As it was in the beginning. **et. amē.**

**The antheime.**

**O** Raunt vs O Lorde, thy lyght,  
that we being deliuered fro the  
darkennes of our hartes, maye come  
to the very lyght, which is Christ.

**The versicle.**

Lord heare my prayer.

**The answer.**

And let my cry come to the.

**Let vs pray.**

**O** Lord god, we besech the to light  
ten our darkenesse, and delyuer  
vs from al the dangers of this night  
O mercifull Lorde: Through  
our lorde Jesus Christ: who  
lyueth and reigneth with the  
in unitie of the holye spirit,  
world without end. amē.

Blesse we the Lorde.

Thanks be to God.

**The**



# The seven Psalmes

Domine ne in furore, Psal. vi.

A fervent prayer of the sinner, despyng  
to be cured, and his enemyes to be  
vanquished.



Orde rebuke me not  
in thy rage, nor cha-  
stise me in thyne an-  
ger.

Have mercye on me  
Lord, for I am weake:  
heale me Lord, for my

bones be bruised.

And my soule is very sore troubled,  
but thou lord, how longe?

Turne the O Lord, and deliuer my  
soule, save me for thy mercy.

For there is none in deathe that  
hath mynde of the, and in hell who  
wyl knowledg the?

I have travayled in my waylyng  
and mournyng, I shall every night  
wash my bed, I shal water my couch  
with teares.

Myne eye is troubled for sorowe, I  
am

h. ij.

am withered among mine enemies.  
Auoyde from me all ye, that worke  
wickednes, for the lord hath heard  
the voyce of my wepyng.

The lord hath heard my prayer, the  
lord hath heard my petition.

Let all myne enemyes be ashamed  
and confounded, let them be ashamed,  
and confounded very quickly.

Glorie to the father. &c.

As it was in the. &c. Amen.

*Benedictio quorum. Psal. xxxi.*

Howe the penitent person shuld bewaile hys  
synnes, pray vnto God and reioyce in hym.



Blessed are they whose  
iniquities are forgiven  
and whose sinnes be co-  
uered.

Blessed is the man to  
whome God hath not  
imputed synne, and in whose spirit  
is not deceit.

For whylest I helde my peace, my  
bones are waxen olde: whylest I cried  
all the day.

For day and night thy hand is very  
heauy



The seven psalmes.

heavy vpon me: I haue bene turned  
into wretchednesse whilest the thorne  
pricked me.

I haue opened my faulte vnto the,  
& haue not hid mine vnrightheousnes.

I sayd, I wyl cōfesse myne vnrigh-  
teousnes against my selfe to the lord,  
& thou hast forgiven the wickednesse  
of my synne.

For this shal every holy person pray  
vnto the in tyme conuenient.

But in the greates fludde of manye  
waters, they shal not comenigh him.

Thou art my refuge frō tribulation  
that hath inclosed me: O my ioy dely-  
uer me from them, that compasse me.

I shal geue the vnderstandyng and  
shal teache the in the way that thou  
shalt go: I shal fastē my eies vpon the.

Be ye not lyke horse and Mule, in  
whom is none vnderstandyng.

Bynde theyr mouthes with snafle  
and bydle, that wyl not drawe nigh  
vnto the.

Many are the plagues of the synner,

Ps. iij.

but

The seven psalmes.

but whoso trusteth in the lord, mercy  
embraceth hym on euery syde.

Be glad in the lord, and reioyse ye  
ryghteous, and be ioyous all ye that  
be vpryght in hart.

Glozy to the father, &c.

As it was in the beginning, &c. amē.

*Domine ne. Psal. xxxvii.*

**T**he penitent persone soze greued with the  
burden of synne, called vpon God for ayde  
and betaketh hymselfe to his mercy.



**L**orde, rebuke me not in  
thy rage, nor chastice me  
not in thyne anger.

For thyne arrowes stick  
fast in me, and thou hast  
laied thine hand soze vpon

me.

There is no health in my flesh by-  
cause of thy displeasure : there is no  
rest in my bones, because of my sinnes

For myne iniquities are gone ouer  
myne hed, and are layed vpon me as  
an heauy burden.

My woundes are putrified and rot-  
ten, because of my folyshnes.

I am



The seven psalmes.

**I** am made wretched and croked extremely, I went sorrowful al day long.

**F**or my loynes are full of illusions, and there is no health in my flesh.

**I** am sore afflicted and brought low  
I dyd roare out for the sorrowe of my  
ne hart.

**L**orde, thou knowest all my desyre,  
and my mournyng is not hyd fro the.

**M**y hart is troubled, my strengthe  
hath lefte me, also the verye syght of  
myne eyes is not with me.

**M**y frendes and my neyghboures  
drew together, and stode against me.

**A**nd they that were next me, stode  
farre of: they that laied waite for my  
lyfe, set vpon me.

**A**nd they that soughte my destru-  
ction, speake vanities, and they ima-  
gined deceites all the day.

**B**ut I as one being deafe, dyd not  
heare, and I was as one that were  
dorme, not openyng his mouth.

**A**nd I became as a man not hea-  
ryng, and haryng no countercheckes  
in his



The seven psalmes.

in his mouth.

**H**o: in the haue I trusted, thou shalt heare me my lord God.

**H**o: I haue said, let neuer mine enemies triumph vpon me, and whylest my feete do slyde, they spake stoutlye agaynst me.

**H**o: I am ready to be scourged, and my sorowe is alwayes in my remembrance.

**H**o: I shall confesse myne vngodlynesse, and shal thinke vpon my synne.

But mine enemies liue and are made strong ouer me, and they are increased, which hate me vniustly.

They that requyted euyl for good were agaynst me, because I folowed goodnesse.

**H**orsake me not, O lord my god, neither depart thou from me.

Make speede to helpe me, O Lorde God of my saluation.

Glozy to the father. &c.

As it was in the beginning. &c. Amen.

Miserere mei Deus. Psal. l.

A prayer

The seuen Psalmes.

A prayer of the penitent, earnestly acknowled-  
ging and lamenting his vngodly life, and cri-  
ying for mercie to bee clenled from synne,  
and calling for the spirite of GOD,  
to bee confirmed in grace.



Hue mercye vpon me, O  
god, according to thy great  
mercy.

And according to the mul-  
titude of thy cōpassions, wpe away  
myne iniquitie.

More and more wash me from mine  
iniquitie, and clense me frō my synne.

For I knowlege myne iniquitie,  
& my synne is euer before myne eyes.

To the alone haue I synned, & haue  
done euill in thy sight, that thou ma-  
yest be iustified in thy wordes, & maist  
overcome when thou art iudged.

Behold, I was begotten in wicked-  
nes, and my mother conceived me  
in synne.

To, thou hast loued truth, the vn-  
knowē & secret thiges of thy wisdom  
thou hast reueled vnto me.

Sprynkle me lord with hyssop, and

A. J.

A. Halbe



The seven psalmes.

I shalbe clesed,  
Thou shalt washe me, & I shalbe  
made whiter then snow.

Unto my hearyng shalt thou geue  
ioy & gladnes, and the brused bones  
shall reioyce.

Turne thy face from my sinnes, and  
 wype away all my wickednes.

A pure heart create in me, O God,  
& a perfite spirit renews within me.

Cast me not awaye from thy face,  
and thy holy spirit take not from me.

Restore to me the gladnes of thy sal-  
uacion, and strengthen me with the  
principal spirit.

I wil instruct the wicked in thy wa-  
yes, and the vngodly shalbe conuer-  
ted vnto thee.

Deliver me from bludshed, O God,  
the God of my health, and my tounge  
shall exalt thy righteousness.

Thou shalt open my lippes, and my  
mouthe shall shewe thy praise.

For if thou haddest desired sacrifice  
I had surely geue it, but thou deligh-  
test

The seven Psalmes.

test not in whole burnt offerynges.

The sacrifice to God is a lowly spirite, O God, thou wilt not despise a contrite and an humble harte.

Deale gently of thy fauorable beneuolence with Syon, that the walles of Ierusalem maie be buylded vp.

Then shalt thou accept the sacrifice of reighteousnes, oblations & whole burnt offerynges, then shall they laie calves vpon thyne aulter.

Glorie to the father, and to the sonne and to the holy ghoſte.

As it was in the beginnyng, and is now, and euer shal bee, worlde without ende. Amen.

Domine exaudi. Psalmi cl.

A sore complaint of the Godly manne, being greuously handeled of the wicked people, and makynge his mone to almighty GOD.



Hearde heare my praier, and let my crye come vnto thee. Turne not thy face from me, whensoever I am troubled, bowe thyne eare vnto me.

I.ij.

In



The seven psalmes.

In what daie soeuer I call vpon thee  
heare me spedely.

Ho: my daies are vanished as smok  
and my bones are waxed as drie as a  
fire brande.

I am stricken, and myne harte is wi-  
thered like haye, so that I haue for-  
gotten to eate my breade.

With the noyse of my mourning my  
bone cleaueth to my fleshe.

I am like vnto a pellican of wil-  
dernes, and like vnto an Owle in the  
house.

I haue waked, and am like a Spar-  
rowe solitary in the house toppe.

All daie myne enemies reuiled me,  
and thei that praised me, conspired a-  
gainst me.

Ho: I did eate ashes as bread, and  
myngeled my drinke with wepyng.

And that because of thy wrath and  
indignacion, for thou diddest take me  
vp and cast me against the grounde.

My daies are faded as a shadowe, &  
I withered like haye.

But

The seven Psalmes.

But thou lord abidest for euer, and  
thy memoriall is from age to age.

Thou Lord shalte arise and haue  
mercy of Syon, for it is tyme to haue  
mercie on it, for the tyme is come.

For the stones thereof delighteth  
thy seruantes, and thei shall haue  
pitie on the grounde therof.

And the people shall feare thy name  
O lord, and all kynges of the yearth  
thy glory.

For the Lord hath builded Syon,  
and shalbe seen in his glory.

He hath regarded the speche of the  
humble, and hath not despised their  
praier.

Let these thynges bee written in an  
other age, and the people that shalbe  
created shall praise the Lord.

For he hath looked doune from his  
high holy place, the lord hath looked  
doune from heauen vnto the yearth.

To heare the wailing of them that  
be captiue, to lose the sonnes of them  
that wer slain.

Thus. That



That thei should in syon declare  
the name of the Lorde, and his praise  
in Hierusalem.

When the people assembled together  
and kynges for to serue the Lorde.

In the waite he hath hyndered my  
strength, he hath shortened my daies.

Call me not awaie in the middes of  
my daies, thy yeres endure for euer.

In the begynnyng thou Lorde haste  
laied the foundation of the yearth,  
and the woorks of thyne handes are  
the heauens.

Thei shall perishe, but thou abidest  
and thei shall all waxe olde as a gar-  
ment.

And as a coueryng thou shalt  
chaunge theim, and thei shall be cha-  
nged, but thou arte one, and the same,  
and thy yeres shall not faile.

The sonnes of thy seruauntes shall  
continue, and their seede shall stande  
fast for euer.

Glorie to the father, and to the sonne  
and to the holy ghoſte.

As

The seven Psalmes.

As it was in the beginnyng, and is  
now, and ever shal bee, worlde with-  
out ende. Amen.

Deprofundis clamaui. Psalmi. cxxix.

The synner beyng punished for his syn-  
nes, desireth to bee deliuered bothe  
fro synne and punishment



From the depth I called on  
thee (O Lorde) lorde heare  
my voyce.  
Let thine eares geue good  
hede to the voyce of my praiser.  
If thou lord, wilt loke straighely v-  
pon sinnes, o lorde who shal abide it?  
But with thee is mercie, and for thy  
lawe haue I suffered thee, O Lorde.  
My soule hath abiden in his worde,  
my soule hath trusted in the Lorde.  
From the mournyng watche vnto  
night, let Israell truste in the Lorde.  
For with the lorde there is mercie, &  
with hym is plenteous redemption.  
And he will redeme Israell from al  
his iniquitis.  
Glory to the father, and to the, &c.

As



The seven Psalmes.

As it was in the beginning. Et. Amen

Domine exaudi. Psal. cxli.

The iust man beyng in aduersitie, prayeth  
to be deliuered from all euill.

**L**orde heare my prayer, with  
thyne eares perceiue my de-  
sire for thy truthe sake, and  
heare me for thy righteousnes.

And entre not into iudgement with  
thy seruante, for no persone liuyng  
shalbe iustified in thy sight.

For the enemye hath pursued my  
soule, my life in ycarthe he hath  
brought lowe.

He hath set me in darkenesse as the  
dedde men of the worlde, and my spi-  
rite was vexed, my harte was trou-  
bled within me.

I remembred the old daies, I haue  
studied of all thy woorkes, and in the  
deedes of thy handes I mused.

I haue stretched furthe my handes,  
vnto the, my soule vnto the as yearth  
without water.

Hastely heare me O lorde, my spirit  
hath

The seuen psalmes.

hath failed me.

Turne not thy face frō me, for I shal  
be like vnto men descēdyng into a pit  
Cause thy mercie to bee heard of me  
betymes, for in thee haue I trusted.

Shewe me the waie where I maie  
walke, for vnto thee haue I lifte vp  
my mynde.

Deliver me frō myne enemies lord  
vnto thee I haue fled, teache me to do  
thy will, for thou art my God.

Thy good spirite shall conducte me  
into the lande of rightfalsesse, for thy  
names sake Lorde, thou shalt reuiue  
me through thy equitie.

Thou shalt bring my soule frō trou-  
ble, and through thy mercy thou shalt  
destroye all myne enemies.

And thou shalt destroy all, that mo-  
lest my soule, for I am thy seruaunte.

Glorie to the father, and to the sonne  
and to the holy ghoſte.

As it was in the beginnyng, and is  
now, and euer shalbee, worlde with-  
out ende. Amen.





Remember not ( O Lorde  
G D D ) our old iniquities,  
but lette thy mercy speedely  
p[re]uent vs, for we bee very  
miserable : helpe vs God our sauior,  
and for the glory of thy name, Deliu[er]  
vs, bee mercifull and forgeue our syn-  
nes, for thy names sake . Let not the  
wicked people saie , where is their  
God : we be thy people and the shepe  
of thy pasture, we shall geue thanks  
to thee for euer, from age to age  
we shall set furth thy laude  
and praise . To thee be  
honour and glory  
worlde with  
out ende .

Amen.

As



These holy praiers and suffrages folowynge, are sette furthe of moste Godly zeale for edifyng and stirryng of deuotion of all true faithfull Christian hartes: So it is thoughte conuenient in this commune praier of processio,

to haue it set furthe & vsed in the vulgar tongue, for stirryng the people to more deuotion: And it shalbe euery Christian mannes parte reuerently to vse thesame, to the honoz and glory of almighty God, and the profite of their awne soules. And suche among the people as haue booke, and can reade, maie reade them quietly and softly to them selves: and suche as cannot reade, let them quietly and attentively geue audience in tyme of thesated praiers, haupng their myndes erecte to almighty God, and deuoutly prayng in their hartes, thesame petitions whiche

do entre in at their eares: so that with one sounde of the harte, and one

accord, God maie be glorified in his Church.

And it is to bee remembred, that that whiche is printed in the greater letters, is to be saied or song of the prieste with an audible voyce, (that is to saie) so loude and so plainly, that it

maie be well vnderstande of the hearers. And þ which is in the smal

letters, is to bee answered

of the quier, sobetly

and deuoutly.

R.ij.





**G**OD the father of  
heaven: haue mercie  
vpon vs miserable syn-  
ners.

**O** GOD, the father of hea-  
uen: haue mercie vpon vs  
miserable synners.

**O** GOD, the sonne, redemer of the  
worlde: haue mercie vpon vs misera-  
ble synners.

**O** GOD, the sonne, redemer of the worlde: haue  
mercie vpon vs miserable synners.

**O** God, the holy ghoſte, procedyng  
from the father & the sonne, haue mer-  
cie vpon vs miserable synners.

**O** GOD, the holy ghoſte, procedyng from the  
father, and the sonne: haue mercie vpon vs mis-  
erable synners.

**O** holy, blessed, and glorious Trini-  
tie, thre persones and one God, haue  
mercie vpon vs miserable synners.

**O** holy, blessed and glorious Trinitie, thre per-  
sones and one God: haue mercie vpon vs mis-  
erable synners.

Holy virgin Mary, mother of God  
our savior Iesu Chriſte.

Prate for vs.

And Outrages.

All holy Angels and Archangels,  
and all holy spirits of blessed powers:  
Praise for vs.

All holy Patriarches, and Prophets,  
Apostles, Martyrs, Confessors,  
and Virgins, and all the blessed com-  
pany of heauen:

Praise for vs.

Remembre not Lorde, our offences  
nor the offences of our forefathers, nei-  
ther take thou vengeance of our sin-  
nes: spare vs good Lorde, spare thy  
people, whō thou hast redeemed with  
thy moste precious bloud, and bee not  
angery with vs for euer:

Spare vs good Lorde.

From all euill and mischiefe, from  
synne, from the craftes and assaults  
of the deuil, from thy wrathe, and fro  
euerlastyng dampnation.

Good Lorde deliuer vs.

From blindnes of harte, from pride  
vain glory, and hypocrysy, from enuy  
hatred, and malice, and all vichari-  
tablenesse:

Good Lorde deliuer vs.

R. liij.

From



From all danger and all deadly syn,  
and fro all the perils of the world  
the fleshe, and the deuill:  
Good Lorde deliuer vs.

From lightnyng and tempest, from  
plague, pestilence & fainye, from bat-  
tall & murder, and fro sodain death:  
Good Lorde deliuer vs.

From all sedicion and priue conspi-  
racie from the tyranny of the bishop  
of Rome and all his detestable enor-  
mities, from all false doctryne and  
heresy, from all hardnes of hart and  
contempt of thy worde and commaun-  
dement:

Good Lorde deliuer vs.

By the mystery of thy holy incarna-  
cio, by thy holy natiuite and circum-  
cision, by thy Baptisme, sayng, and  
temptacion:

Good Lorde deliuer vs.

By thyne agony and bluddy sweate  
by thy crosse and passion, by thy pre-  
cious death and buriall, by thy glo-  
rious resurreccion and ascension, by  
the

And Suffrages.

the comynge of the holy ghoſte.

Good Lorde deliuer vs.

In all tyme of our tribulacion, in all  
tyme of oure wealth, in the houre of  
death, in the daie of Judgement.

Good Lorde deliuer vs.

We ſynners do beſeche thee to heare  
vs, O Lorde GOD, and that it may  
pleaſe thee to rule and gouerne thy  
holy Church vniuerſall in the right  
waie. We beſeche thee to heare vs good lorde.

That it maie pleaſe thee to kepe Ed-  
ward the ſixte, thy ſeruaunt and oure  
Kynge and gouernour.

We beſeche thee to heare vs good Lorde.

That it maie pleaſe thee to rule his  
harte in thy faith, feare and loue, that  
he maie euer haue affiaunce in thee,  
and euer ſeke thy honoꝝ and glory:

We beſeche thee to heare vs good Lorde.

That it maie pleaſe thee to bee his  
defendour and keeper, geuyng hym the  
victory ouer all his enemies.

We beſeche thee to heare vs good Lorde.

That it maie pleaſe thee to kepe our  
noble Quene Katherine dowager in  
thy



thy feate & loue, geuyng her increase  
of all Godlines, honor, and children:

We beseeche thee to heare vs good Lorde.

That it maie please thee to preserve  
the lady Maries grace, the lady Eli-  
sabethes grace, and the Lorde Pro-  
tectors grace:

We beseeche thee to heare vs good Lorde.

That it maie please thee to illumi-  
nate all bishoppes, pastors, and mini-  
sters of the church, with true know-  
ledge & vnderstandyng of thy worde,  
and that bothe by their preachyng  
and liuyng thei maie set it furthe and  
shewe it accordyngly :

We beseeche thee to heare vs good Lorde.

That it it maie please thee to endue  
the lordes of the counsaill, and all the  
nobilitie with grace, wisdom, and  
vnderstandyng:

We beseeche thee to heare vs good Lorde.

That it maie please thee to blesse &  
kepe the magistrates, geuyng them  
grace to execute iustice, and to main-  
teyn truthe:

We beseeche thee to heare vs good Lorde.

That

**And Suffrages.**

**That it may please thee to blesse and  
bless all thy people:**

**We beseeche thee to heare vs good Lord.**

**That it maie please thee to geue all  
nacions vnitie, peace and concoorde:**

**We beseeche thee to heare vs good Lord.**

**That it maie please thee to geue vs  
an harte to loue and dreade thee, and  
diligently to liue after thy commaun-  
dementes.**

**We beseeche thee to heare vs good Lord.**

**That it maie please thee to geue all  
thy people increase of grace, to heare  
meekely thy worde, and receiue it with  
pure affeccion, and to bryng furth the  
fruites of the spirite.**

**We beseeche thee to heare vs good Lord.**

**That it maie please thee to bryng in-  
to the waie of truth all suche as haue  
erred and are deceiued:**

**We beseeche thee to heare vs good Lord.**

**That it maie please thee to strengthe  
suche as do stande, and comforte and  
helpe the weake harted, and to rayse  
vp them that fal, and finally to beate  
downe Sathan vnder our feete:**

**L. j. we**



That it maie please thee to discount  
helpe and comfort at that be in daun-  
ger, necessity and tribulation:

We beseeche thee to heare vs good Lorde.  
That it maie please thee to preserve  
all that traual by lande or by water,  
all women laboring with childe, all  
sycke persones and young children,  
and to shewe thy pitie vpon all pris-  
oners and captiues:

We beseeche thee to heare vs good Lorde.  
That it maie please thee to defende  
and provide for the fatherlesse childre  
and widowes, and all that bee deso-  
late and oppressed:

We beseeche thee to heare vs good Lorde.  
That it may please thee to haue mer-  
cie vpon all men:

We beseeche thee to heare vs good Lorde.  
That it maie please thee to forgene  
our enemies, persecutors and slau-  
derers, and to turne their hatred:

We beseeche thee to heare vs good Lorde.  
That it maie please thee to geue to  
oure vse the byndely frutes of the  
yearth

**And Prayers.**

yearly to visit us and to make us in-  
love them, and to preserve them.

We beseeche thee to heare vs good Lorde.

That it maie please thee to geue to  
vs true repentaunce, to forgene vs al  
our synnes, negligences and ignorau-  
ces, and to indue vs with the grace of  
thy holy spirite, to amende our liues  
according to thy holy worde.

We beseeche thee to heare vs good Lorde.

Sonne of God: wee beseeche thee to  
heare vs.

Sonne of God: we beseech thee to heare vs:

O lambe of God, that takest awaie  
the synnes of the worlde:

Grant vs thy peace.

O lambe of God, that takest away  
the synnes of the worlde:

Haue mercie vpon vs.

O Christ heare vs.

O Christe heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Christ haue meccie vpon vs:

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

L.ij.

Our



**O** Lord father, who art in heauen,  
And liuest vs not to be led into tem-  
ptacion.

But deliuer vs from euill. Amen.  
The benedicte.

**O** Lord deale not with vs after our  
synnes.

The answer.  
Neither reward vs after our iniquities.  
Let vs praye.

**O** God, mercifull father, that  
dispisest not the sighing of  
a contrite harte, nor the de-  
sire of suche as be sorrowful  
mercifully assist our prayers, that we  
make before thee in all our troubles  
and aduersities, whensoever they op-  
presse vs. And graciously heare vs,  
that those euilles whiche the craftie  
subtiltie of the deuil or man worketh  
against vs be brought to naught, and  
by the providence of thy goodnes they  
maie bee disperseed, that wee thy ser-  
uautes, beyng hurte by no persecu-  
tions, maie euermore geue thanks un-  
to

And Anthems.

In the name of the holy Ghost, Amen.  
Jesu Christe our Lorde.

O Lorde, arise, helpe vs and deliuer vs for thy  
names sake.

O God, we haue heard with our ea-  
res, and oure fathers haue declared  
vnto vs the noble workes that thou  
diddest in their daies, and in the olde  
tyme before them.

O lord, arise, help vs, & deliuer vs for thy honoz

Glory to the father, the sonne, and to  
the holy ghost: as it hath been from  
the beginnyng, is, and shalbee ever  
worlde without ende. Amen.

Frō our enemies defend vs o Christ

Graciously loke vpon our afflictions.

Pitifully behold y<sup>e</sup> dolor of our hart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercie heare our  
prayers:

O sonne of David haue mercie vpon vs.

Bothe now and ever vouchsafe to  
heare vs Christe.

Graciously heare vs O Christe:

Graciously heare vs O Lorde Christe.

The versicle.

L. itj.

Q.







Almighty God, which onely thoukest  
us in great manner, sende  
downe vpon our bishoppes  
and curates, and all congre-  
gations committed to their charge,  
the healthful spirit of thy grace, and  
that they may truly please thee, poure  
vpon them the continual dewe of thy  
blessing. Graunt this (O Lorde) for  
the honor of our advocate and medi-  
ator Iesu Christe. Amen.



We beseeche thee, (O Lorde)  
to shewe vpon vs thyner-  
cedyng greace merite, whi-  
che no tongue can worthe-  
ly expresse, and that it may please thee  
to deliuer vs from al our synnes, and  
also from the paynes, that wee haue  
for theim deserved. Graunte this (O  
lorde) through our mediator and ad-  
uocate Iesu Christe. Amen.



Grant we beseeche thee, o al-  
mightie God, that wee, in our  
trouble put our whole confi-  
dence

...  
all about this benediction and best by  
protection granting them O Lord God,  
for our intercessor and advocate Jesu  
Christes sake. Amen.

... A prayer of Chrysostome, ...



Almighty God, which  
hast given us grace at  
this tyme with one accord  
to make our comune sup-  
plications unto thee, and  
doest promise that when two or three  
bee gathered together in thy name,  
thou wilt graunte their requestes:  
fulfill now, O Lord, the desires and  
petitions of thy seruantes, as mai-  
bee moſte expedient for them.

granting vs in this

worlde knowe-

ledge of thy

truth

and in the worlde to come

life everlasting.

Amen.

# The Dirige

The laude and prayse of God, through  
which his benefites may be praefixed  
in aduersitie.



I haue loued; for the  
Lord wyll heare the  
voyce of my prayer.

For he hath inclined  
his eare vnto me, and  
in my dayes I wyll  
call vpon hym.

The sorowe of death hath compas-  
sed me, and the perilles of hell haue  
entangled me.

I haue found muche trouble and so-  
rowe, and I haue called vpon the na-  
me of the lord.

O lord deliuer my soule, mercyfull  
lord and iust, our god is mercyfull.

The Lord preserveth the simple,  
I was brought low, and he deliue-  
red me.

Turne into thy rest. O my soule, for  
the lord hath done muche for thee.

Ps.

For



**H**o: he hath deliuered my soule from  
death, mine eyes fro teares, my feet  
from flying.  
**I** shall please the lord, in the lande  
of the lyuyng.

**C**happie is he that hath compassed from the  
poore, whom God deliuereth from his enemies,  
and preserveth everlastyngly.

**B**lessed is he that considereth  
the nedye and the poore: in  
the euill day the Lord shall  
delyuer hym.

**T**he lord preserve him and kepe him  
alpye, and make him fortunate in the  
yearth, and delyuer him not into the  
wyll of his enemies.

**T**he lord succur him being diseased,  
in his bed, al his bed thou hast chaun  
ged in his infirmitie.

**I** sayd, **L**orde haue mercye on me,  
heale my soule, for I have trespassed  
agaynst the.

**M**yne enemies spake euill vnto me,  
saynge, when shall he dye, and his  
name

And though he came in for to se, he  
spake vanities, his hart gathered mis-  
chief within it selfe.

He went furth, & spake to the same  
purpose together.

Agaynst me dyd all myne enemies  
whisper, agaynst me haue they imagi-  
ned me mischief.

They haue deuised an vntrue sayng  
by me, shall he that slepeth haue no  
healpe to ryle agayne.

For the man with whom I was in  
peace, in whome I trusted, whiche  
hath eaten of my bread, made greates  
meanes to supplant me.

But thou lord, haue merce on me,  
and restore me, & I shall requite them.

By this I knowe thou fauourest me  
that myne enemye shall not triumph  
vpon me.

But for myne innocentye thou hast  
defended me, and hast made me sure  
in thy syght for ever.

Blessed be the lord God of Israel,

world without ende, be valiant:

**E**n exhortacion to prayse God, and to put  
our trust in hym, and not in men.

**P**raise the lord: O my  
soule, I shall prayse the  
lord durynge my lyfe. I  
shall syng prayse to my  
god as long as I lyue.

Put not youre trust in  
princes, nor in the chyldren of men, in  
whome there is no healeth.

His spirit shall passe out, and shall  
returne into his countrie, in that day  
shall al his thoughtes perishe.

Blessed is he whose helper is the  
God of Jacob, whose hope is in his  
Lord god, which made heauen and  
earth and sea, and al that be in them.  
Which kepeth truth evermore, doth  
iudgemēt to them that suffre wrong,  
and geueth meate to the hungry.

The lord leueth them that be fetter-  
ed, the lord geueth sight to the blind.

The lord lyfteth up them that be  
fallen



fallen, the lord loveth the righteous.  
The lord preserveth straungers, he  
joy defende the fatherles and wydow  
and wil destroy the waies of sinners.  
The Lord thy god of Syon, shall  
reigne evermore from one generacion  
to an other.

**L**ord geve thy people eternall  
rest:

And light perpetual shine on them.

From the gates of heil,

Lord delivert theyr soules.

I trust to se the goodnes of the lord,

In the lande of lyfe.

Lord heare my prayer,

And let my cry come to thee.

¶ Let vs pray.

**O** God to whō it is appropried to  
be merciful ever and to spare, be  
mercysfull to the soules of thy servaun-  
tes of eche kinde, and forgene them al  
theyr sinnes that they beinge leved  
from the bōdes of death, may ascende  
unto the lyfe everlastyng. Through  
Christ our lord. Amen.

**O** God the lord of pardons graunt  
vnto the soules of all thy ser-  
uantes (the yeres mynde of whose  
death, we haue in remembrance) a  
place of rest, the blefsul quier and clea-  
renes of thy lyght Through Christe  
oure Lorde.

**O** God that art creatour and rede-  
mer of al faithful people: Graunt  
vnto the soules of all true believers  
being dead, remission of all theyr sin-  
nes, that through deuout praiers they  
may obteyne thy gracious pardone,  
that they haue alway desired, which  
shalt come to iudge the quicke and  
the dead, and the world by fyre.  
God haue mercy on all christen sou-  
les. Amen.

Verba mea auribus. Psalm. v.

**T**he godly person desyret to be defended  
of God, that the intentes of his aduersaries  
may be stopped, and that the goodnes of  
God may be shewed among the godly.

**H**earken, O Lord, geue eare vnto my voy-  
ces, vnderstande my clamour,  
Hearken

Bring me into the boyle of my prayer,  
making and my God.

Hear vnto the voyll I pray, O lord,  
early shalt thou heare my voyce.

Early shall I stande by the, and I  
shall se that thou art a god that hath  
no pleasure in iniquitie.

For the malitious shall not dwell  
nere the, neither shall the vnrightheous  
abide before thyne eyes.

Thou hatest all that doo iniquitie,  
thou shalt destroy al the that speake  
lies.

The lord doth abhorre the man that  
is bluddy and deceitfull.

But I through the plenteousnes of  
thy mercy shall entre into thy house:  
I wyll worship towarde thy holye  
temple in thy feare.

Lead me lord into thy righteous-  
nesse, by cause of mine enemyes, direct  
my way in thy sight.

Hear in the mouth of them ther is no  
truth, the hart of the is ful of vanitie.

The



The thote of the is an open grate  
 Disceytfully dyd they with they: ton-  
 ges, iudge them, O god.  
 Let them fall from they: imagina-  
 tions, accordyng to the greatnesse of  
 they: wickednesse expel them, for they  
 haue styred the to angre, O lord.  
 And let al reioise that truste in thee,  
 they shal euermore be glad, and thou  
 shalt dwell among them.  
 And they shal glori in t, al glorie thy  
 name, for þ wilt blesse the righteous.  
 Worde thou hast crowned vs, as it  
 were with a shilde of thy good Wyl.

*Dominus illuminatio mea. Psal. xxvii.*

The goodnesse of God toward his people,  
 wherby they be encouraged to trust in God,  
 notwithstanding they: aduersaries, to re-  
 ioyce in his ayde, and to magnifie him.



The Lorde is my light,  
 and my helth, whome  
 shall I feare:  
 The lord is the defen-  
 dor of my life, of whom  
 shall I be afraid:  
 whyles

Whyles the malitious approach vnto  
me for to deuoure my fleashe.

Myne enemies whiche trouble me,  
they were made weke, and fel doune.  
Yf they pitche paulions agaynst me,  
my hart shall not feare.

Yf a battayle ryle agaynst me, I shall  
trust in it.

One thinge haue I asked of the lord  
which I shall requyre, that I maye  
inhabit in the house of the Lorde all  
the dayes of my lyfe.

That I maye se the beautie of the  
Lord and maye vlyte his temple.

For he hath hyd me in his taber-  
nacle in the euyl day, he hath defen-  
ded me in the secrete place of his ta-  
bernacle.

He hath exalted me vpon a rocke,  
and now he hath exalted myne hed a-  
boue mine enemies that be about me.

And I haue offred in his taberna-  
cle the sacrifice of laude, I shall syng  
and say a psalme vnto the lord.

Hearc my voyce lord, wherewith I

haue cried vnto the, haue mercye on  
me, and heare me.

Myne hart hath sayde vnto the, my  
face hath sought the, lord. I shall seeke  
thy face.

Turne not thy face from me, doe not  
swarte from thy seruant in anger.

Be myne helper, forsake me not, nei-  
ther despyse thou me, O God my sa-  
mour.

For my father and my mother haue  
forsaken me, but the Lorde hath ta-  
ken me.

Lorde teache me thy way, and leade  
me in a streight path, because of myne  
enemyes.

Delyuer me not to the myndes of  
them that trouble me, for brutish wit-  
nesses haue rysene agaynst me, and  
haue spoken wickedly.

I trust to se the goodnes of God, in  
the lande of the lyving.

Abide the lorde, do manfullye, and  
let thy hart be strengthened, and abide  
the Lorde.

The



Quemadmodum desiderat. Psal. xli.

The godly man is vexed with them that  
blaspheme Gods religion, and being  
penit, with frequent complaynt  
openeth his hart to God.

**A**lien as the hart logeth af-  
ter the fountaines of waters,  
so doeth my soule long after  
thee, O god.

My soule hath thyrsted after god the  
stronge and luyng god, when shall  
I com & appere before the face of god.  
My teares were to me dai and night  
in steade of bread.

Whylest it is daylye sayed vnto me,  
where is thy god?

These thiges I haue called to mynd  
and I haue powred furth my soule  
vnto my selfe, because I shall depart  
into a place of merueilous habitation  
vnto the house of god.

With a voyce of gladnes and reioy-  
sing lyke the sound of one that ban-  
nereth.

My soule, why art thou sorowfull?

R.ij. and

and why dost thou trouble me? **M**  
Trust in God, for I shall neuer con-  
fesse him which is the helth of my con-  
fession, and my God.

My soule within my self is troubled,  
therfore I shall haue the in mynde, in  
the lande of Iordane, and the lytle  
mountayne of hermon.

Depenes calleth vpon depenes, with  
the noyse of thy water courses.

All thy raiues and thy floudes haue  
runne ouer me.

In the day, the lord hath commaun-  
ded his mercy, and in nyght his song  
is with me.

Praier to the God of my life: I shall  
say vnto god, thou art my defendour.

Why hast thou forgotten me, and  
why do I go all sorowfull, whylest  
myne enemy doth afflict me?

Whylest my bones are broken, myne  
enemies that haue troubled me, haue  
cast it in my teeth.

Whylest they saye to me every daye,  
where is thy god?

**My**



My tolle why art thou sorrowful, and  
why dost thou trouble me:

Trust in God, for I shall ever con-  
fesse hym, whiche is the helth of my  
countenance, and my god.

The antheime.

**T**rust to se the goodnesse of the  
Lorde in the land of the liuyng.

Lord graunt thy people everlastyng  
reste.

And let thy everlastyng lyght shyne  
on them.

Our father which art in heauen. &c.  
And suffre vs not to be led into tem-  
tation.

But deliuer vs from euyl.

The fyrst lesson.

**T**hyne handes hath made me, &  
fashioned me al together round  
about, and wylt thou destroye me so  
deply? O remembre that thou ma-  
dest me as moult of the yearth, and  
shalt bryng me into dust agayne. hast  
thou not put me together, as it were  
mylke, and hardened me to cruddes

R. iij.

lyke



Thou hast covered me  
with skynne and fleashe; and couer  
me together with bones & sinowes.  
Thou hast granted me life and mercie  
eye, and the diligent hede that thou to  
rest on me, hath preserved my spirit.

The anthem.

**I** knowe that my redeemer liueth  
and that I, the last day shal rise  
from the yearth, and shal be cladde in  
gayne with myne owne skynne; and  
in myne owne fleashe I shal see god;  
whom I my selfe shal see, and myne  
eyes shal loke vpon, and none other:  
this hope is layed vp in my bosome.

The second lesson.

Iohn.v.

**U**erely verely I saye vnto you,  
he that heareth my worde, and  
belueth on him that sent me, hath e-  
uerlasting lyfe, and cometh not into  
dampnacion, but passeth from death  
to lyfe. Verely verely I say vnto you,  
the hour shal come, and nowe it is,  
when the dead shal heare the voice of  
the son of god, & they that heare shal  
lyue:

The distyg

therefor as the father hath lyfe in him  
selfe, so lyke wyse hath he geuen to the  
sonne, to haue lyfe in hym selfe, and  
hath geuen hym power also to iudge,  
bycause he is the sonne of man. We  
waile not at this, for the houre cometh  
in the which al that are in the graues  
shall heare the voice of the sonne of  
god. And they that haue done good,  
shall come furth vnto the resurrection  
of life, and they that haue done euyl,  
vnto the resurrectiō of dampnacion.

The anthem.

**B**rethren, we would not that ye i. Thes. iiii.  
shoulde be ignorant as concer-  
nyng them the which are fallē a slepe  
that ye sorow not as other do, which  
haue no hope. For yf we beleue that  
Jesus dyed and rose agayne: euen so,  
them whiche slepe with Jesus, god  
shall bring with hym.

The thyrd lesson.

**B**ehold, I shewe you a mystery, i. Cori. xv.  
sothly we shall all rylse, but we  
shall not all be chaunged. In a mo-  
ment



The vniuersall.

ment, in the twinklinge of an eye, at  
the last trumpe, for the trumpe shall  
blowe, and the dead shall ryse incor-  
ruptible, and we shalbe chaunged, for  
this corruptible must put on incorrup-  
tion, and this mortal must put on im-  
mortalitie: whē this corruptible hath  
put on incorruption, and this mortal  
hath put on immortalitie, then shall  
be brought to passe the sayng that is  
writte: death is swallowed vp in vic-  
tory, death where is thy victory? O  
death where is thy sting? The sting  
of death is synne, and the strength of  
sinne is the lawe. But thanks be vn-  
to God, which hath geue vs victorie,  
thorough oure Loys Iesus Christ.

The anthem.

**D**eliuer me good lord from eter-  
nal death, in that dreadful day  
when that heauen and earth shal be  
moued, & thou shalt iudge the worlde  
by fyre: This day is the day of ire, of  
wretchednes and miserye, the great  
day and very bitter.

Deliver



The dirige.

**D**elyuer not to beastes, O lord, the  
soules of them that confesse the, and  
forget not at length the soules of thy  
poore people.

Exaltabo te domine. Psal. xxix.

28 Thanks be geue for health recovered. The  
goodnes of God is prayled, who for a lytle  
aduersitie sendeth much comfort.

**I** wyll exalte the O lord, for  
thou hast defended me and  
not suffred mine enemies to  
haue their pleasur vpon me.

O lord my God I haue cried vnto  
the, and thou hast healed me.

Lord thou hast brought my soul out  
of hell, thou haste preserved me from  
them that descend into the pyt.

Syng vnto the lord, ye that be hys  
sainctes, and geue thākes with a re-  
membraunce of his holynesse.

For there is wrathe in hys displea-  
sure, and lyfe in his will.

At the euenynge, waylynge shall a-  
byde, but in the mornynge gladnes.

¶

In

In my welthinesse I sayde, I shall  
neuer more be remoued.

Forde, throughe thy good will, thou  
gauest strength to my beautie.

Thou diddest turne thy face frome  
me, and I was al astonnied.

Unto the, O lorde, wyl I crye, and  
I will praye to my God.

What profyte is there in my bludde,  
whē I shal descend into corruption?

Shall duste geue thanks to the: or  
shall it declare thy truth:

The lorde hath hearde, and hath ta-  
ken mercye on me, the lorde is made  
myne helper.

Thou haste turned my sorowe into  
toy, thou haste cut of my sacke clothe,  
and hast cōpassed me with gladnesse.

That my glorie mighte synge to the  
without grieve, O my Lorde God I  
shall evermore geue thanks to the.

Ego dixi. Psal. Eia xxxviii.

22 Thanks for recovery of health.



Sayde, in the middest of my  
dayes I shall go to the gates  
of hell.  
I desired



**I** desired the residue of my yeres, I  
sayd, I shall not se the lord God, in  
the lande of the liuynges.

**I** shall se man no more, nor him that  
dwelleth in rest.

**M**y tyme is taken from me, and fol-  
den vp, as the shepherdes tent.

**M**y life is cutte of lyke a weauers  
webbe: when I yet beganne, he cutte  
me doune, from morninge vntyll the  
night thou wilt make an ende of me.

**I** was in hope vntyll morninge, but  
as a Lyon, so he brused al my bones.

**F**rom morninge vntill night, thou  
wilt make an ende of me, as a yonge  
swalowe so shall I chattle, and shall  
mourne as a doue.

**M**yne eyes dasedled with lokyng on  
high.

**L**ord I suffre force, and were for me,  
what shall I say: or what shall he an-  
swere me, syns I haue done it:

**I** shall remembre all my yeres vnto  
the, with bitternesse of my hart.

**L**ord yf lyfe be thus, and the lyfe of  
my spirit



The vniuersall.

my spirit be after such sort, thou shalt  
correct me, and quicken me, lo in peace  
my sorrowe is moost bitter.

But thou haste deliuered my soule  
that it shoulde not perishe, thou hast  
cast behinde thy backe all my synnes.

For neither hel shal knowledg the,  
nor deathe shal prayse the: they that  
descende into the pit, shal not loke for  
thy veritie.

He that is liuing, the lyuyng person  
shal knowledg the, like as I do now  
the father to the chyldren shal declare  
thy truthe.

Preserue me o Lorde, and wee shall  
sing our psalmes in the lordes house,  
all the dayes of our lyfe.

In te domine speraui. Psal. lxx.

20 With God is oure onely refuge, we muste  
praye to him, and in him put all our truste,  
and hym prayse and magnifie,



And the (o Lorde) haue I put  
my trust, let me neuer be con-  
founded, in thi righteousnes  
delyuer me.

Incline

The Dirige.

Incline thine eare vnto me, & make  
spede to saue me.

Be vnto me a protectour as God, &  
as a place of fortresse for too saue me,  
for thou art my strength and refuge.

Deliver me. o my God, oute of the  
hande of the synner, out of the hande  
of the lawe breaker, and the vniust.

For thou, o Lorde, art my patience,  
thou o Lorde arte my hope, euen fro  
my youth.

Through the haue I ben holden vp  
euer syns I was borne, thou arte my  
defendour syns I came furthe of my  
mothers wombe.

My singynge alwaye is of the, I am  
made as a wonder vnto manye, but  
thou art a stronge helper.

Let my mouthe be fylled wyth thy  
praise, that I may sing thy glory and  
thy magnificence all the day longe.

Cast me not away in the time of age  
forsake me not when my strength fai  
leth me.

For myne enemyes spake agaynste  
me,



The dirige.

me and they that layde wayte for my  
soule, did take theyr counsaill together.

Saiyng. God hath forsake him per-  
secute him, and take him, for there is  
none to deliuer him.

O not farre frome me, O my God:  
haue regarde to helpe me.

Let them be confounded and perishe,  
that are against my soule.

Let the be couered with shame and  
dishonour, that seke to do me euill.

But I will alwaye trust, and I will  
praise the more and more.

My mouth shall speake of thy righ-  
teousnes and thy saluatiō al the day.

Because I knowe no letter, I wyll  
entre into the strengthe of the Lorde:  
lorde I wyll make mention of thy o-  
nely righteousness.

Thou O God, hast taught me from  
my youth hitherto, and I shal tell of  
thy wonderous workes.

And vnto age and oldenes, O God  
forsake me not.

Until I shewe thy strengthe vnto  
genera



generations yet for to come.

Thy power, and thy righteousness  
O God, vntill the hyghest meruayle,  
whiche thou haste wrought, O God,  
who is like vnto the:

O what greate and euill aduersities  
hast thou shewed me: and yet diddest  
thou turne and refreshe me: yea and  
broughtest me againe from the depes  
of the earth.

Thou hast multiplied vpon me thy  
magnificence, and thou hast returned  
and comforted me.

Therefore will I prayse the and thy  
truth O God, in the instrumentes of  
musike, vnto the wyll I singe vpon  
the harpe whiche arte the holye God  
of Israell.

My lippes wilbe fayne when I sing  
vnto the, and so wyll my soule also,  
whiche thou hast redeemed.

My tōgue also shal talke of thy righ-  
teousnesse al the day long, for they are  
confounded and brought vnto shame  
that seke to do me euill.

The an-

The dirige

22 The anthem.

**I** Am & resurrectiō & lyfe, he that  
beleueth in me, yea although he  
were dead, yet shall he lyue, and who  
soeuer liueth and beleueth in me, shall  
not se euerlastyng death.

Lozde haue mercy on vs.

Christ haue mercy on vs.

Lozde haue mercy on vs.

O ur father which art in heauen. &c.

And suffre vs not to be led into tēp-

tacion.

But deliuer vs from euyll.

Lozde geue thy people eternall rest.

And lyght perpetuall thyne on them.

From the gates of hell.

Lozde deliuer their soules.

I trust to se the goodnesse of the lord

In the lande of lyfe.

Lozde heare my prayer.

And let my crye come to the.

22 Let vs praye.

**O** God, whiche by the mouthe of  
saincte Paule thine apostle hast  
taught vs, not to waile for them that  
slepe



leepe in Christ: graunt we beseeche the  
that in the comynge of thy sonne our  
Lorde Jesu Christe, both we and all  
other faythfull people beyng depar-  
ted maye be gratioously brought vnto  
the ioyes euerlastynge, whiche shalte  
come to iudge the quicke and deade,  
and the world by fyer. amen.

**A** mighty eternal God, to whō  
there is neuer any praiser made  
without hope of mercy, be mercyfull  
to the soules of thy seruauntes beyng  
departed from this world in the con-  
fession of thy name, that they may be  
associat to the companie of thy sayn-  
ctes, through Christ our lord. Amen.

**L**ord, bowe thine eare vnto our  
prayers, wherein we deuoutly  
call vpon thy mercy, that thou wylte  
bestowe the soules of thy seruauntes  
(which thou hast commaunded to de-  
parte from this worlde) in the coun-  
trei of peace & rest, and cause theim to  
be made parteners with thy holy ser-  
uauntes, through Christ our lord. amē.



**W**e beseech the Lord, that the prayer  
of thy suppliauntes maye anayle  
to the soules of thy seruantes, that  
thou wylte bothe purge them of all  
thei2 sinnes, and cause them to be par  
takers of thy redemption, whiche ly  
uest and reigneest god, world without  
ende. Amen.  
God haue mercy on al christe soules.

## The commédations

**T**his Psalm is the A. B. C. of godly loue,  
the paradise of learnyng, the shoppe of the holpe  
Ghost, the schole of the truthe: In whiche appea  
reth howe the saintes of God esteeme his holy la  
wes, how feruently they be geuen vnto the, how  
it greueth them that they should be despised,  
how feruently they desire to learne them,  
to walke in them, and to fulfill them;  
finally, howe the transgressours  
and aduersaries of the shalbe  
punished and destroyed.

Beati im  
maculati.  
psal. cxviii



**B**lessed are they that be un  
spotted in the waye, which  
walke in flawe of the lord.  
Blessed are they that searce  
his testimonyes, that seeke  
him

The commendations.

him with all they hart.

But they that woork wyckednes,  
haue not walked in his wayes.

O thou haste commaunded thy com-  
maundementes very streyghtlye too  
be kepte.

Wolde god my wayes mighte be di-  
rected to kepe thy iustifications.

Then shall I not bee confounded,  
when I shall behold all thy commaū-  
dementes.

I shall confesse vnto the with a right  
hart, whē I haue learned the iudge-  
gementes of thy righteousnes.

I shall kepe thy iustificatjons, for-  
sake me not utterly.

Wherin doeth the younge man cor- In quo cor  
right. &c.  
rect his lyfe; in keping of thy wo-  
des.

With all my hart I haue sought the  
out, put me not awaye from thy com-  
maundementes.

In my hart I haue hid thy wordes,  
that I might not offende the.

O lord thou arte blessed, teache me

Ps. ij.

thy



thy iustifications.

With my lippes I haue ben tellyng  
all the iudgementes of thy mouthe.

I haue had delight in the way of thy  
testimonies, as in al maner of riches.

I wyll be exercised in thy comman-  
demētes, & I wyl cōsider thy wayes.

I will study in thy iustifications, I  
wyl not forget thy wordes.

Retribue  
seruo. &c.

**R**Ewarde thy seruauit, quicken  
me, and I shal kepe thy wordes

Open mine eyes, and I shal consider  
the merueillous thinges of thy lawe.

I am a strainger in the land, hide not  
from me thy commaundementes.

My soule hath coueted to desyre thy  
iustifications at all tymes.

Thou hast rebuked the proude, cur-  
sed are they whiche declyne from thy  
commaundementes.

Take from me rebuke and cōtempt,  
for I haue sought after thy cōman-  
dementes.

For princes haue ben sette againste  
me, and they spake agaynste me, but

thy



The commendations.

thy seruante was still exercised in thy  
iustifications.

For thy testimonies are my medita-  
tion, thy iustifications are my counsaile.

**O** my soule hath cleaued to the  
ground, quicken me accordinge  
to thy worde.

Adhesit pa-  
uimento as-  
nima.

I haue shewed thy wayes, and thou  
hast heard me, teache me thy iustifica-  
tions.

Instruct me in the way of thy iusti-  
fications, and I shall be exercised in  
thy merueylous workes.

My soule hath slept for wearinesse, co-  
firme me in thy wordes.

Remoue from me the way of iniqui-  
tie, and accordynge to thy lawe, haue  
mercy on me.

I haue chosen the waye of truth, I  
haue not forgotten thy iudgements.

I haue cleaued to thy testimonies,  
O Lorde, put me not to confusion.

I haue runne the waye of thy com-  
maundementes, when thou haste en-  
larged myne hart.

Legē poae

**O** Lord, let the waye of thy iustifications to me for a lawe, and I will euer seke it out.

**G**ive vnto me vnderstandyng, and I shal search thy law, and shal kepe it with myne whole hart.

**L**eade me in the path of thy commaundementes, for that I haue desired.

**B**ringe myne harte into thy testimonies, and not into coueteousnesse.

**T**urne awaye myne eyes, that they see not vanitie, quickē me in thy way.

**S**et thy worde vnto thy seruant in thy feare.

**O**ut of my rebuke that I am afrayd of, for thy iudgements be good.

**N**o, I haue desired thy commaundementes: and in thine equitie quickē me.

**A**nd let thy merci come vpon me.

**O** Lord, and thy healthe accordinge to thy promise.

**A**nd I shal aunswere to them that vbrayd me, for I haue trusted in thy wordes.

**A**nd take not the worde of truthe from

Et veniet super me misericordia tua.



The commendations.

from my mouth utterly, for I have  
much trusted in thy iudgements.

And I wyl kepe thy lawe alwaye,  
world without ende.

And I have walked at large, for I  
have sought thy commaundementes.

And I spake of thy testimonies in  
the sighte of kynge, and I was not  
ashamed.

And I have mused on thy commaun-  
dementes which I have loued.

And I have lift vp myne handes to  
thy commaundementes, whyche I  
have loued, and I shalbee occupied  
in thy iustifications.

**R**emembre thy worde to thy ser-  
uant, in whiche thou haste ge-  
uen me hope.

Memor-  
esto.

The same hath cōforted me in mine  
affliction, for thy worde hath quicke-  
ned me.

The proude men haue doen wicked-  
nesse on euerye syde, but I have not  
swarued from thy lawe.

I haue bene myndfull of thy iudge-  
mentes

The commendations

mentes good lord, from the beginning  
of the world, and haue bene cōforted.

I haue faynted, bycause of synners  
that forsake thy lawe.

Thy iustifications were my songes  
in the place of my wayfaryng.

In the night season I haue thought  
of thy name, O lord, and I haue kept  
thy lawe.

I had this, because I searched oute  
thy iustifications.

Portiomea  
domine.

**O** Lord, thou arte my portion, I  
haue promised to kepe thy law.  
I haue besought thy maieste with al  
my hart, haue mercy on me according  
to thy woorde.

I haue considered my wayes, and I  
haue turned my feete into thy testi-  
monies.

I am redy, and I am not troubled to  
kepe thy commaundementes.

The bōdes of sinners haue bewrapt  
me, and I haue not forgottē thy law.

I rose vp in the middes of the night  
to geue the thākes for the iudgemen-

tes



The commendations.

of thy iustification.

I am partaker of all thy fear, & of the  
that kepe thy commaundementes.

O lord, the earth is full of thy mercy  
teache me thy iustifications.

Thou hast delt gently w<sup>th</sup> thy seruāt

Bonitatem  
fecisti.

O lord, according to thy worde,  
Teache me goodnesse, learninge and  
knowledge, for I haue beleued thy  
commaundementes.

Before I was humbled, I dyd sinne  
therefore I haue kept thy worde.

Thou art good, and in thy goodnes  
teache me thy iustifications.

The lihte of proude me is multiplied  
vpon me, but I with al my whole hart  
shal seeke out thy commaundementes.

Their hart is cōgeled like milke, but  
I haue thought vpon thy commaun  
dementes.

It is good for me that thou hast humbled me  
that I may learne thy iustificatiōs.

The lawe of thy mouth is dearer to  
me, then thousandes of golde or siluer.

Thy handes haue made me, and

Manus rec

M. j.

fourmed

The commendations

mentes good lord, from the beginning  
of the world, and haue bene cōforted.

I haue faynted, bycause of synners  
that forsake thy lawe.

Thy iustifications were my songes  
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I haue considered my wayes, and I  
haue turned my feete into thy testi-  
monies.

I am redy, and I am not troubled to  
kepe thy commaundementes.

The bōdes of sinners haue bewrapt  
me, and I haue not forgottē thy law.

I rose vp in the middes of the night  
to geue the thākes for the iudgemen-

tes



The commendation

of thy iustification.

I am partaker of all fear & of the  
that kept thy commaundementes.

O lord, the earth is full of thy mercy  
teache me thy iustifications.

Thou hast belit getli w thi seruāt  
O lord, according to thy worde,

Bonitatem  
fecisti.

Teache me goodnesse, learninge and  
knowledge, for I haue beleued thy  
commaundementes.

Before I was humbled, I dyd sinne  
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vpō me, but I with al my whole hart  
shal letche out thy commaundementes.

Their hart is cōgeled like milke, but  
I haue thought vpon thy commaun  
dementes.

It is good for me & hast hūbled me  
that I may learne thy iustificatiōs.

The lawe of thy mouth is dearer to  
me, then thousandes of golde or silver.

Thy handes haue made me, and  
D. J. fourmed

Manus rec.

The commendations

fourmed me: geue me vnderstanding  
to learne thy commaundementes.

They that feare the shall se me, and  
be glad, because I haue trusted muche  
in thy wordes.

I know O lord, that thy iudgementes  
are ryght, and in thy trueth thou  
hast humbled me.

Let thy mercy be to comfort me, accord-  
ing to thy worde, vnto thy seruant.

Let thy mercyes come to me, and I  
shall lyue, for thy lawe is my studye.

Let the proude whiche wrongfullye  
haue done wickednes vnto me, be con-  
founded and I will be occupied in thy  
commaundementes.

Let the be turned to me which feare  
the, & they shall knowe thy testimonies.

Let mine hart be immaculate in thy  
iustifications, & I be not confounded.

Defecit in  
salutare.

**M**y soule hath longed for thy sal-  
uation, & I haue trusted much  
vnto thy worde.

Myne eyes haue longed for thy pro-  
messe, sayng, when wilt thou comfort me:

Ho:



**The commendations.**

**F**or I am made lyke a bottell in the  
smoke, I haue not forgotten thy iusti-  
fications.

**H**ow many be the dayes of thy ser-  
uaunt, when wylte thou geue iudge-  
ment of them that persecute me:

**W**ycked men haue tolde me fables,  
but not after thy lawe.

**A**ll thy commaundementes is truth, wic-  
ked men haue persecuted me, succor me

**T**hey had almoost made an ende of  
me in the earth, but I haue not forsa-  
ken thy commaundementes.

**Q**uicke me accordinge to thy mercy,  
and I shall kepe the testimonyes of  
thy mouth.

**O** Lord, thy woorde endureth in  
heaven euerlastingly.

**T**hy trueth remayneth from genera-  
tion, thou hast founded the earth, and  
it abydeth.

**B**y thyne ordinance the daye conti-  
nueth, for all thinges obey vnto the.

**E**xcept thy lawe had bene my medi-  
tation, peraduenture I had perished

**A.ij.** in

olomou  
azab

In eternum  
domine.

The commendations

in my trouble. **I** shall neuer forget thy iustifications  
for in them thou hast quickened me.  
I am thyne, saue me, for I haue fo-  
ught out thy iustifications.

Synners haue awayted me too de-  
stroye me, I haue vnderstande thy te-  
stimonies.

It is that all perfection hath an ende  
thy commaundement is very brode.

Quomodo  
dilexi.

**O** Lord, how muche haue I loued  
thy lawe, it is my studye all the  
daye longe.

Thou hast made me wise ouer mine  
enemies throughe thy commaunde-  
mente, for it is euer with me.

I haue perceiued more then all that  
taught me, for thy testimonies were  
my meditation.

I haue perceyued more then auncient  
men, bycause I haue seached thy  
commaundementes.

I haue kepte my feete frome euery  
euill waye, that I myghte kepe thy  
woordes.

I haue



The commendations.

I haue not declined from thy iudgements, for bicause þu hast set me a law. Howe swete be thy wordes vnto my taste, and to my mouthe sweter then hony.

I haue taken vnderstanding of thy commaundementes, therefore haue I hated euery way of iniquitie.

Thy worde is a Lanterne vnto my feete, and a lighte vnto my pathes.

Lucerna  
pedibus  
meis.

I haue sworne and decreed to kepe the iudgements of thi righteousness.

O lord I am brought lowe on euery syde, quyen me accordinge to thy worde.

The voluntarpe offerynges of my mouth, make them acceptable, o lord, and teache me thy iudgements.

My soule is euer in my handes, and I haue not forgotten thy lawe.

Sinners haue set a snare for me, and I haue not erred from thy commaundementes.

I haue gotten thi testimonies by inheri-

The commendation

heritaunce for euer, for by cause they  
be the ioy of myne hart.

Bow myne hart to do thy iustifica-  
tions euermore for rewarde.

Iniquos o-  
dis habui.

**I** haue hated the wicked, & haue  
loued thy lawe.

Thou art my helper & my defender,  
and I haue trusted much i thy word.

O ye wicked, bowe fro me, & I shall  
serche the comandementes of my God,

Receyue me accordyng to thy word,  
and I shall liue, and confounde me not  
otherwoyse then I loke for.

Helpe me, & I shalbe safe, and shalbe  
occupied in thy iustifications euer.

Thou hast dyspyled all that goo fro  
thy iudgementes, for their thoughtes  
were vniust.

I haue reputed all synners of the  
earthe for offenders, therefore I haue  
loued thy testimonies.

Strike my fleashe with thy feare, for  
I am afade of thy iudgementes.

Peel iudis-  
cium.

**I** haue doone iustice and righte-  
ousnes, delyuer me not to thein  
that



The commendations

that falsly blame me.

Receiue thy seruante into goodnes  
let not proud men falsely blame me.

Myne eyes are wasted in lokinge for  
thy health, and y<sup>e</sup> worde of thy iustice.

Do to thy seruait accordinge to thy  
mercy, & teache me thy iustifications.

I am thy seruante, geue me vnder-  
standing, that I maye knowe thy te-  
simonies.

It is tyme to do, O Lorde, for they  
haue broken thy lawe.

Therefore I haue loued thy commaū-  
dementes aboue gold and Topase.

And therefore I was ledde to all thy  
commaundementes, I haue hated  
euery wicked waye.

O Lorde, merueylous be thy testi-  
monies, therefore my soule hath  
searched them.

Mirabilia  
testimonia.

The declaratiō of thy wordes doth  
illumine, and geue vnderstandynge,  
to the simple.

I opened my mouth, and drue in my  
breath, for I desyred thy commaūde-  
mentes

The commendation.

mentes.

Take vpon me, and haue mercy vpon  
me according to the iudgements of them  
that loue thy name.

Direct my goings according to thy  
word, & let no fiquitie reigne ouer me.

Redeme me from the false blame of  
men, that I maye kepe thy commaun-  
dementes.

Ligheten thy face vpon thy seruaunt  
and teache me thy iustifications.

Myne eyes haue broughte forth tear-  
mes of water, bycause they haue not  
kept thy lawe.

Iustus es tu  
domine.

**R**ighteous art thou Lorde, and  
righteous is thy iudgemente.

Thou haste commaunded iustice in  
thy testimonies & truthe most chiefly.

My zeale hath caused me to consume  
bicause mine enemies forgot thy wo-  
rdes.

Thy worde is vtterlye tryed with  
fire, and thy seruaunt loued it.

I am yong & let as thought, yet haue I  
not forgottē thy commaundementes.

Thy



The commendation.

Thy iustice is iustice euerlastyng,  
and thy lawe is truthe.

Trouble and heynesse haue entan-  
gled me, thy commaundementes are  
my study.

Thy testimonies be equitie euerla-  
stingly, geue me vnderstandinge, and  
I shall lyue.

I haue called with my whoole  
harte, heare me lord, for I shall  
searche thy iustifications.

Clamau in  
toto corde  
meo.

I haue cryed vnto the, saue me that  
I may obserue thy commaundementes.

I haue preuented in tyme, and haue  
cryed, for I haue greatlye trusted in  
thy wordes.

Myne eyes haue preuented the daw-  
nyng of day, for to study thi wordes.

Lord heare my voyce accordyng to  
thy mercy, and quicken me accordyng  
to thy iudgement.

They that persecute me haue dra-  
wen nigh to wickednesse.

And from thy lawe they are goone  
farre wyde.

R. s.

Lord

Thy waves are very terrible, and  
 At the beginning I had knowledge  
 of thy testimony, for thou had est  
 blished them for ever.

Vide humi-  
 litatem  
 meam.

**B**ehold my trouble and deliver  
 me, because I have not forgot-  
 ten thy lawe.

ni ius mal-  
 ab ius cor-  
 me.

**J**udge my cause, & redeme me, quicken  
 me, according to thy word.

Health is farre from sinners, for they  
 haue not seched out thy iustifications.

Thy mercy Lord is muche, accord-  
 ing to thy righte salnes quicken me.

Many there be whiche persecute me,  
 and trouble me, I haue not swarned  
 from thy testimonies.

I sawe the offenders, & I was astoni-  
 ed, because they kept not thy wordes.

Behold Lord, for I haue loved thy  
 commaundementes, quicken me in thy  
 mercy.

The beginning of thy word is very  
 true, all thy iudgements are iustice e-  
 verlastingly.

Psalm

119

The



The commendations.

**T**he princes haue persecuted me Principes  
persecuti  
sunt.  
without cause, and my heart

hath bene adrad of thy wordes.

I shall be glad of thy wordes, as he  
that hath found many spoiles.

I haue hated iniquitie, and haue ab-  
horred it, but thy lawe I haue loued.

Seuen times in the day haue I prai-  
sed the, because of thy righteous iud-  
gements.

Great peace is to them that loue thy  
lawe, and thei are not offended.

I looked for thy saluation, O lord, I  
loued thy commandementes.

My soule hath kept thy testimonies,  
and hath loued them greatly.

I haue kept thy commandementes  
and thy testimonies, for all my waies  
are in thy sight.

**O** Lord, lett my prayer approche Appropins  
quet depres  
catio.  
vnto thee in the sight of the Lord,  
standing according to thy word.

O lord, let my prayer entre into thy  
sight, deliuer me accordinge to thy  
word.

R. It.

My

The commendations.

**M**y thyppes shall potore furthe thy  
praiſe when thou haſt taught me thy  
juſtifications.

**M**y toſing ſhall ſhew furth thy word,  
for al thy commaundementes are equities.  
Let thy hand be ready to helpe me,  
for by cauſe I haue choſen thy com-  
maundementes.

**O** Lorde I haue deſyred thy helthe,  
and thy lawe is my ſtudy.

**M**y ſoul ſhal live and praiſe the, and  
thy iudgementes ſhall helpe me.

I haue waſtered lyke a ſhepe which  
was loſt, O lord, take out thy ſervant,  
for I haue not forgotten thy commaun-  
dementes.

Deus deus meus. Pſal. xxi.

The pſalmes of the paſſion.

The diſcription of the paſſion of our ſa-  
uioꝝ Chriſt, and of his auancement  
and kyngdome.



**G**OD my GOD loke  
towards me, why haſt  
thou forſaken me, farre  
ſe my healeth be the woꝝ  
des of my complaynte.

**M**y



My God I cry and cal to thee by day,  
but thou hearest me not, and like wise  
by night and cease not.

But thou dwellest in the holy place,  
O the worship of Israel, our fathers  
trusted in thee: they trusted, and thou  
diddest deliuer them.

They cryed to thee, and they were  
made safe, they trusted in thee, and  
they were not confounded.

I truelye am but a worme, and no  
man, the rebuke of men, and an out-  
cast of all the people.

All they that se me, laugh me to scoz-  
ne, they spake with theyr lippes, and  
nodded theyr heades.

Saying, he trusted in the Lord, now  
let him deliuer him, let hym saue hym  
for he loueth hym.

For thou art he that tokest me oute  
of my mothers wombe, & wast my hope  
fro my mothers brestes, to the I was  
cast out from my Natyuitie.

Thou arte my God, frome my mo-  
thers wombe, depart not from me.

R. iij.

For

**F**or tribulation is nere at hand, and  
there is none to helpe me.

**M**any calves haue compassed mee,  
and fat bulles haue beset me about.

**T**hey haue set theyr mouthes wyde  
open vpon me lyke a Lyon ramping  
and rozing.

**I** am poured furth like water, and  
all my bones be disperfed asunder.

**M**y hart is made like melting ware  
in the middes of my belly.

**M**y strength is dried vp like a sherd  
my tounge cleaueth fast to my rawes  
and thou haste broughte me into the  
dust of death.

**F**or many dogges compassed me a-  
bout, the counsaill of the wicked haue  
beset me.

**T**hey pearled my handes & my feet,  
they haue numbred all my bones.

**T**hey stode staring and loking vpon  
me, they deuided my garmētes enōge  
thē, and vpon my cote they cast lottes

**B**ut thou, O lord, prolonge not thy  
helpe from me, loke to my defence.

De



The psalmes

Deliver my soule from the sword,  
and myne only soule from the power  
of the dogge.

Save me from the mouth of the Li-  
on, and myne humilitie from the hor-  
nes of Unicornes.

I shall shew thi name to my brethre  
and I shall prayse the in the middes  
of the congregation.

Ye that feare the lord, prayse ye hym  
all the hole seede of Jacob glorifie him

Let all the seede of Israel feare him  
for he despised not, nor disdayned not  
the prayer of the poore.

Nor he turned not his face away fro  
me, and when I cryed vnto hym he  
hearde me.

Thou shalt I prayse in the great con-  
gregatiō, I wil perfourme my bowes  
in the sight of them that feare him.

Poore men shal eate, and shalbe satis-  
fied, and thei shal prayse the lord that  
seke after him, their hartes shal lue  
worlde without ende.

All the coastes of the earth shal re-  
membze

membrs them selves, and shalbe con-  
verted to the Lord.

And all nations of people shal doo  
worship in his sight.

For the kingdome is the lordes, and  
he shal rule the people.

All such as be fatte vpon the earthe  
haue eaten & worshipped, al that shal  
descend into the earth shal fal doune  
in his sight.

And my soule shal lyue to hym, and  
my seide shal serue hym.

The generatio to come shalbe shew-  
ed to the Lord, and the heauens shal  
shewe hys iustice too the people that  
shalbe borne, which þ lord hath made

*Saluum me fac deus. Psal. lxx.*

29 The complaynte of Chyste and his churche  
of theyr great aduersities. A freuent prayer  
for deliuerance. The aduersaries of  
God be cursed. An harty thanks  
geuyng for helpe obteyned.



Aue me o God, for þ waters  
are entred vnto my soule.

I sticke fast in þ depe myre  
where no ground is.

I am



The psalmes

I am come into the deepe of the sea,  
and tempest hath overwhelmed me.

I haue trauailed cryng, mi throte is  
made hoarse, my syghte hath fayled  
while I trusted in my god.

They that hate me without cause are  
mo then the heares of my head.

They that are myne enemyes, and  
haue persecuted me giltles, are migh-  
tie, I paid then the thynges that I  
never toke.

God, thou knowest my simplenes,  
and my fautes are not hyd from the.

Let not them that trust in the, o lord  
god of hostes, be ashamed for mi cause

Let not those that seeke the, bee con-  
founded through me, O Lord God of  
Israel.

For I haue suffered reproche for thy  
sake, shame hath couered my face.

I am become a straunger vnto my  
brethren, and an aliaunt vnto my mo-  
thers children.

For the zeale of thine house hath ea-  
ten me, and the rebukes of them that

Of the passion.

rebuked the, are falle vpon me, I cha-  
stened my selfe with fasting, and that  
was turned to my reproche. **I** put on an heere rote also, and they  
iested vpon me.

**T**hei that sat in the gate spake aga-  
inst me, and they that drinke wyne  
made songes vpon me.

**B**ut lorde, I make my prayer vnto  
thee my tyne of thy good wyke.

**H**ear me in the multitude of thy mer-  
cies, in the truth of thy saluation.

**T**ake me out of the myre, that I stick  
not, deliuer me froin them that hate  
me, and out of the depe waters.

**L**et not the tempest of water drowne  
me, neither the depe swallow me vp,  
let not the pit shut her mouth vpo me.

**H**ear me O Lorde, for thy mercy is  
kynde, loke vpon me accordyng vnto  
the multitude of thy mercyes.

**A**nd tur ne not thy face from thy ser-  
uaunt, for I am in trouble, heare me  
spedely.

**T**ake hede to my soule & saue it, deli-  
uer



hater me because of myne enemyes.  
 Thou knowest my reprofe, my shame  
 and my dishonour.

All they that trouble me are in thy  
 sight, my hearte hath looked for rebu-  
 ke and wretchednes.

I looked for some to be heavy with  
 me, and there was none to comfort me,  
 and I found none.

They gaue me gal to eate, & when I  
 was thirsty, they gaue me bitter drinke.

Let their table be made as snare to the  
 & a rewarde, & an occasion of falling.

Let their eyes be blinded that they se  
 not, & euer bow downe their backes.

Poure oute thine indignation vpon  
 them, and let thy wrathful displeasure  
 take holde of them.

Let their habitation bee voyde, and  
 no man to dwell in their tentes.

For they haue persecuted hyer who  
 thou hast smitten, and they haue in-  
 creased the payne of my woundes.

They vpon them wickednesse vpon  
 wickednesse, and let them not entre in.

S. ij. to

in thy righteousness. **Deus**  
 Let them be wyped out of the booke  
 of the liuyng, and let thei not be writ-  
 ten with the iust.

I am poore and sorowfull, thy healeth  
 O God, hath taken me vp.

I will prayse the name of god with  
 a song, and magnify him with praise.

And it shall please god, better then  
 a yong Bullocke that beareth homes  
 and bones.

Let the poore consider and bee glad,  
 seke after god, & your soule shal liue.

For the Worde hath heard the poore  
 and hath not dispised his prisoners.

Heauen and yearth prayse hym, the  
 sea and al that crepeth in them.

For God shal saue Sion, and the ci-  
 ties of Iuda shalbe builded, and they  
 shall dwell there, & thei shal inherite it.

The posterite also of his seruantes  
 shal possesse it, and they that loue his  
 name shal dwell therein.

*Deus deus saluator. Psal. lxxvii.*

A greivous complaint of the godly person ex-  
 tremely handled with breakes and persecu-  
 tions, and that without any comfozt.





**D**Lord God of my health, I  
haue cried daye and nighte  
before the.

**L**et my prayer entte into  
thy presence, bowe thine eare vnto my  
prayer.

**F**or my soule is full of aduersities,  
and my lyfe draweth nighe vnto hel.

**I** am counted as one of them that go  
downe into the pit, and I am as a mā  
without helpe, free among the dead.

**L**yke vnto them that be wounded &  
lye in the graue, whom thou remem-  
berest no more, and are put away from  
thy hande.

**T**hei haue layed me in the lower pit  
in darke places and in the shadowe  
of death.

**T**hine indignation is fast vpon me,  
and thou hast layed vpon me all thy  
wanes.

**T**hou hast put away myne aquayn-  
taunce farre from me, thei take me as  
abhorrible.

**I** am betrayed, I cannot get furth:

**S. iij.** my

my sight toward myne forlathen  
 Lord, I called upon the the whole  
 daye, vnto the haue I stretched out  
 mylie handes.

Wilt thou shew wonders to the dead  
 or that the phisicians rayse me againe  
 to prayse the?

Shal anye man shewe thy mercy in  
 the graue & thy trueeth in destruction?

Shall thy wonderous workes bee  
 knowne in the darke, and thy righte  
 oulnes in the land of forgetfulness?

And I haue to the tried o lord, and  
 early shal my prayer come before the  
 Lord doest thou reiecte mi soule, and  
 turnest thou thy face from me?

I am poore and in trauailes euē fro  
 my youth, and whē I was exalted I  
 was tassen downe and troubled.

Thy wrath hath passed ouer me and  
 thy terrours haue troubled me fore.

They came round about me all daye  
 lyke water, and cōpassed me together

My louer and frend hast thou put a  
 waye farre from me, & myne acquaintance

taunce



The psalmes

saunte for my wretchednes: *Quere si mus sunt gentes. Psal. li.*

The rage of a people agaynst Chyrt. Chyrt  
is ordeined a kyng of his fathers. Rulers  
be exhorted to godly knowledges



Why hath the heathen raged:  
why hath the people ima-  
gined vayne thynges:

The kynges of the year-  
the stood vp, & the rulers came toge-  
ther agaynst the Lorde, and agaynst  
his Chyrt.

Let vs breake their bondes: asonder  
and let vs cast away their yoke from

He that dwelleth in heauen shall  
laugh the to scorne, and the lord shall  
have them in derision.

Then he will speake vnto theym in  
his wrath, and bere theim in his sore  
displeasure.

I truly am made kyng of hym, ouer  
Syon his holy hill, preaching his pre-  
cept.

The Lorde sayd to me, thou art my  
sonne, this daye haue I begottē the.

Alke

Aske of me, and I shal geue the the  
Gentyles for thine inheritaunce, and  
the better part of the yerth for thy pos-  
session.

Thou shalt rule them with an yron  
rod, and breake them in peces lyke a  
potters besell.

And nowe ye kinges vnderstand, be  
learned ye that iudge the yerth.

Serue the lord in feare, and reioyce  
to him with reuerence.

Get discipline, that y lord be not an-  
gry, and ye perish from the right way  
When his angre shalbe kyndled for  
a short whyle, blessed are al they that  
trust in hym.

*Eripe de inimicis. Psal. lviij.*

**T**he prayer of Christ, for hym selfe and  
for his byethren, agaynst his  
persecutours.

**D**eliver me from myne enemies  
O my God, deliver me from  
them that ryle agaynst me.

Deliver me from the workers of in-  
kednes, saue me fro the bludsheders.

For loo, they haue caught my soule,  
stoute



Chaplanes

Whiche men haue assured me, I so H  
There is no iniquitie nor faute in me  
O lord, without iniquitie haue I rúne  
and directed my way, I so H  
Arise to succour me and loke, & thou  
lorde god of myght, god of Israel.  
Sitter to visit all the gentiles; haue  
mercy of none that worke iniquitie.  
They shall be couerted at euen, and  
shal be as hungry as dogges, and shal  
compass aboute the citie.  
Lo, they wil speke with their mouth  
& a sweerde is in their lippes, for who  
hath heard?  
And thou lorde shalt haue them in  
derision, and thou shalt bring al gen-  
tiles to nought.  
My strength I wil ascribeto the, for  
thou art god my defendour, my God  
his mercy will preuent me.  
God the with me how I shuld deale  
with mine enemies, kyl them not lest  
my people myght forget.  
Scatter them abroad by thy myghte  
& put the downe O lord my protectour.

Ho: the Church of the world; & for  
 the wicked of every tongue; let them  
 be taken in their pride. & let them  
 Ho: their blasphemy and lying; they  
 shall be notified to be destroyed.  
 In the wrath of destruction and they  
 shall not remain; and they shall know  
 that God hath cut out Jacob and  
 out all the coastes of the world.  
 They shall be converted at last; and  
 shall be as hungry as dogges, and shall  
 compass aboute the cite. & shall  
 scatter abroad for meate; if they  
 haue not ynough, they wil murther.  
 As for me, I will sing of thy power  
 & praise thy mercy betime in the mor-  
 nyng.  
 Ho: thou hast bene my defendour,  
 and refuge, in the daye of my trouble.  
 Unto the, O my helper, will I sing  
 for thou O God, arte my defendour,  
 my god, my mercy.  
 The



**T**he Passion of our Saviour Iesu  
Christ. Containing the same in English Verse.



Jesus went furth with  
his disciples over the  
brooke Cedron, where  
was a garde, into the  
which he entered with  
his disciples. Judas  
also (whiche betrayed  
hym) knew the place, for Jesus often  
times resorted thither with his disci-  
ples. Judas then after that he had re-  
ceiued a band of men and ministers of  
the high priestes and pharisees, came  
thither with lanternes and cressettes  
and weapons. Then Jesus knowing  
all thinges that should come on hym,  
went furth and sayd vnto them: Who  
seke ye? Thei answered hym, Jesus of  
Nazareth. Jesus saied vnto them: I  
am he. Judas also which betrayed hi  
god with them. But assone as he had  
saied vnto them, I am he, thei wente  
backwardes and fell to the grounde.  
And he asked them agayn, who seke  
ye? Thei said, Jesus of Nazareth: Je-

his answer, I said unto you, I am  
he, if then ye love me, let these go their  
way; that the saying might be fulfil-  
led which he spake: of the which thou  
gavest me, have I not lost one. And  
Peter had a sword and drew it, and  
smote the high priestes servant and  
cut of his right eare: The servan-  
tes name was Malcus: Then sayed  
Jesus vnto Peter, put vp thy sword  
into the sheath, wylt thou not that I  
shal drink of the cup which my father  
hath geuen me: Then the companye  
and the captaine and the ministers of  
the Jewes toke Jesus and bound him  
and led him awaye to Anna first, for  
he was father in lawe vnto Caiphas  
whiche was the highe priest the same  
yere. Caiphas was he that gave coun-  
saile to the Jewes, that it was expedi-  
ent that one man should die for the peo-  
ple. And Symon Peter followed Je-  
sus and another disciple: the disciple  
was knowen of the high priest, and  
went in with Jesus into the palace of the  
high



high priest, but Peter stode at the doze without. Then wet out the other disciple which was knowen vnto the high priest and spake to the damosell that kept the doze, and broughte in Peter. Then said the damosell that kept the doze vnto Peter, arte not thou one of this mans disciples to? he denied it, & said, I am not. The seruauntes and the ministers stode there, & had made a fier of coles for it was cold, and they warmed them selues. Peter also stode among them and warmed hym selfe: Then the high priest asked Jesus of his disciples and of his doctrine. Jesus answered him, I spake openly in the world, I neuer taught in the Synagoge and in the temple, whether all the Jewes resort, & in secret have I said nothing: why askest thou me? Aske of them which heard me what I said vnto them. Beholde, they can tel what I sayd. whā he had thus spoken, one of the ministers which stode by, smote Jesus on the face, sayng answerest thou

## The passion

the high priest saide to Iesus answered he  
if I haue euil spoke, bear witness of e-  
uill if I haue wel spoke, why suspectest  
thou me? And Annas sent hym bound  
vnto Caiphas the highe priest, Simon  
Peter stode & warmed him selfe. And  
they sayd vnto hi, art not thou one of  
his disciples? he denied it, and said  
I am not. One of the seruantes of the  
high priest, his cousin, whose ear Peter  
smote of, saied vnto him: Did not I se  
the in the garden with him? Peter de-  
nied it agayn, & immediately the cocke  
crew. Then led they Iesus from Cai-  
phas into the hal of iudgemēt, it was  
in the mornynge, and thei thein selues  
wēt not into the iudgement hal, leaſt  
thei shoulde bee defiled, but that they  
might eate the Paschall lambe. Pilat  
then wēt out vnto them & sayd: what  
accusatiō bring you against this mā?  
Thei answered and said vnto him, if  
he were not an euil doer, we wold not  
haue deliuered hym vnto the. Then  
said pilat vnto them. Take ye him, & the  
iudge



The passion.

judge him after your awne law. The  
the Jewes sayed vnto him. It is not  
lawful for vs to put any mā to death  
that the words of Iesus might be ful  
filled, which he spake, signifying what  
death he should dye. Then Pilat en-  
tered into the iudgement hall agayne,  
and called Iesus, and sayd vnto hym  
awte thou the kyng of Jewes: Iesus  
answered, sayst thou that of thy selfe,  
or did other tel the of me: Pilat answe-  
red: Am I a Jewe: Thine owne na-  
tion and high priestes haue deliuered  
the vnto me, what hast thou done: Je-  
sus answered: my kingdome is not of  
this world, if my kingdō wer of this  
world, then wold my ministers surely  
fight, that I shoulde not be deliuered  
to the Jewes, but nowe is my kyng-  
dome not from hence. Pilat sayd vn-  
to hym, Art thou a king then: Iesus an-  
swered, Thou saiest that I am a king  
for this cause was I borne, & for thys  
cause came I into the worlde, that I  
shoulde beare witnes vnto the truthe,  
And

**The passion.**

And all that are of the truth, here my  
voice. Pilat sayed vnto hym what is  
truth: And when he had sayd that, he  
went out againe vnto the Jewes, and  
sayd vnto the, I fynd in hun no cause  
at al, ye haue a custome that I should  
deliuer you one lose at Easter: will ye  
that I loose vnto you the kyng of the  
Jewes: The cried they al agayn sai-  
yng, not hun but Barabas: that Bar-  
rabas was a robber. The Pilat toke  
Jesus and scourged him. And fou-  
ldiers wound a crowne of thornes and  
put it on hys heade, and did on him a  
purple garment, and sayd: haile king  
of the Jewes, and they smote hym on  
the face. Pilat went furth agayn, and  
sayd vnto them. Behold I bring him  
furth againe to you, that ye may know  
that I finde no faulte in hym. Then  
came Jesus furth, wearyng a crowne  
of thorne, and a roobe of purple: And  
Pilat sayd vnto the, behold the man  
whan the high priestes and ministers  
sawe him, they cried, sayyng, Crucifie  
hym



him crucifie him. Pilat sayd vnto the  
 Take ye hym and crucifie hym, for I  
 fynde no cause in him. The Jewes an-  
 swered him, we haue a law, and bi the  
 law he ought to dye, because he made  
 him selfe the sonne of God: When Pi-  
 lat hard that sayng, he was the more  
 affraid, and went agayn into the iud-  
 geinethal, & said vnto Jesus: Whence  
 art thou? But Jesus gaue hym no an-  
 swere. The said Pilat vnto hi. Spea-  
 kest thou not vnto me: knowest thou  
 not that I haue power to crucifie the  
 and haue power to deliuer the: Jesus  
 answered: Thou couldest haue no po-  
 wer at al against me, except it wer ge-  
 uen the from aboue. Therfor, he that  
 deliuered me vnto the hath the more  
 powre. And from thence furth soughte  
 Pilat meanes to deliuer him, but the  
 Jewes cryed, sayng, if thou let hym  
 go, thou art not Cesars frend, for who  
 neuer maketh hym selfe a kyng, is a-  
 gainst Cesar. Whā Pilat heard that  
 sayng, he broughte Jesus furth and

late cometh to gate (I mean) in a place  
called the Panemēt, but in the hebrue  
Gabbatha. It was Pasche eue, about  
the first hour. And he said unto the  
Iews, Behold your kyng: but they cri-  
ed away with him, away with him:  
what said but to them: Shall I crucifie  
your kyng? The high priestes an-  
swered, we have no kyng but cesar. So he  
delivered he him unto them to be cru-  
cified. And the poble Jesus cried him  
away, and he bare his crosse, and went  
furthe into a place called the place of  
dead mens sculles (whiche is named  
in hebrue Golgatha) wher they cruci-  
fied him. And with him in other, on  
either side of him, & Jesus in the middes.  
Pylate wrote a title and put it on the  
crosse. The wrytyng was Jesus of  
Nazareth kyng of the Iewes. Wher  
wre red manye of the Iewes, for the  
place wher Jesus was crucified, was  
nigh to the cite. And it was writte in  
hebrue, Greke, and Latine. The sayd  
the highe priestes of the Iewes to  
Pilate,



### The passion

Butte, write not hyng of Iannes, but  
that he said, I am king of the Jewes  
what answered: what I have writte  
that I have witten. The the souldy-  
ers when they had crucified Ies<sup>us</sup>, toke  
hys garmentes and made foure par-  
tes, to every souldier apart, & also hys  
coat. The coat was without seme,  
wrought vpō throughout. And they  
sayd one to another, let vs not diuide  
it, but let vs cast lottes, who shal haue  
it. That the scripture myght be fulfil-  
led, which saith: They parted my rat-  
ment among the, and on my coat they  
cast lottes. And the souldiers did this  
in dede. There stode by the crosse of  
Iesus, hys mother, and hys mothers  
sister Mary the wife of Cleophas, &  
Mary Magdalene. when Iesus saw  
his mother and the discipule standyng  
whom he loved, he sayd vnto his mo-  
ther: woman, beholde thy sonne. The  
sayde he to the discipule: beholde thy  
mother, and from that houre the disci-  
ple took her for hys owne.

¶ ii.

After

### The passion

After that whan Jesus perceined all  
thinges were perfourmed: that the  
scripture might be fulfilled: he sayde,  
I thirst. There stode a vessel full of vi-  
neger by: Thei filled a spōge with  
vineger, & wound it about with ylope  
and put it to hys mouth. As soon as  
Jesus had receiued of the vineger, he  
said, it is finished, & bowed his head  
and gave up the gost. The Jewes the  
because it was the Saboth even, that  
the bodies should not remayne upon  
the crosse on the Saboth day (for that  
Saboth daye was an hyghe day) be-  
sought Pilat that they legges might  
be broke, and that they might be take  
doun. Thei came the souldiours and  
broke the legges of the first, and of the  
other which was crucified with Jesu.  
But whan thei came to Jesus, & saw  
that he was dead already, they brake  
not his legges: but one of the souldi-  
ours with a speare, thrust him into the  
syde, & furth with came there out blud  
and water: and he that saw it bare re-  
cord.



lord, and his record is true, & he knoweth  
 that he saith truth, that ye might  
 beleue also: for these thynges wer done  
 that the scripture should be fulfilled:  
 ye shall not breake a bone of him. And  
 agayne another scripture saith: Ther  
 shall se hym whom they haue persed.  
 After  $\epsilon$  Joseph of Aramathia (which  
 was a disciple of Jesus: but secretlye  
 for feare of the Jewes) besoughte pi-  
 late that he might take doune the body  
 of Jesus. And Pilat gaue him licēce.  
 And ther came also Nicodem $\epsilon$  which  
 at the begynnyng came to Jesus by  
 night, and brought of mirche, & aloes  
 mingled together about an hundred  
 pound weyght. Then tooke they the  
 body of Jesus and wound it in linnen  
 clothes wyth  $\epsilon$  odours as the maner  
 of the Jewes is to burye. And in the  
 place wher Jesus was crucified, was  
 a garden, and in the garden a new se-  
 pulchre, wherin was neuer mā layd.  
 There layd they Jesus because of the  
 Jewes Saboth euen, for the se-  
 pulchre was nygh at hand.

# Prayers of the Pas-

sion of our saviour Christ.

Blessed be the father, and the sonne, and the  
holy ghost.

Let vs praise him and exalt hym, world without  
ende.



Almightie God, our heauē  
ly father, thy mercy & good  
nes is infinit and without  
measure. It is thy merite,  
and no goodnes that was  
in vs whiche moued the to sende into  
the worlde thyne onely begotten eter  
nal sonne to take our nature vpon him  
and therinto worke the misterie of our  
redemption and saluation, accordyng  
as thou haddest appoynted, & haddest  
spoke before by the mouthes of al thy  
prophetes, whych were from the be  
gynnyng. Also it was thy blessed wil  
thy mercy and goodnes towarde vs  
that thy heauenly sonne did suffre per  
secution, trouble & aduersitie, betray  
ed of hys awne frend and discypple Ju  
das, was traytrously take and caried  
away.



**A Prayer of the passion.**  
that he should be falsely accused and vniu-  
ly condemned, to be cruelly bet & scour-  
ged. And fynally, wyth most scornful  
rebukes, to be put to most painful and  
shameful death that could be deuised.  
Althys, O heauēly father, was done  
througħ thy mercy and blessed wil for  
our sakes, not only to answer & satys-  
fy thy iust wrath and angre, which we  
had deserued bothe for the offences of  
our first parentes, & yet dayly doo de-  
serue by transgressyng thy holye com-  
maundementes: but also to restore vs  
agayn vnto thy grace and fauoure, to  
indue vs wyth thy heauenly gyftes, &  
we myght serue the in holynes & righ-  
teousnes al the dayes of our life. And  
fynally to make vs by the fre benefite  
of thy dearely beloved sonnes passion,  
& the pryce of hys most precious blud  
partners wyth hym of hys infynite &  
vnspeakeable glory & blyss in heauē  
wherfore, O heuēly father we beseeche  
the powre vpon vs thyne holy spyrte  
& make vs in our heartes clearly to se  
and

Prayer of the passion.

& most stedfastly to beleue this thyne  
infinite gracious goodnes shewed &  
geuen vnto vs by thine awne sonne  
our saviour Jesus Christ, & with this  
belefe, make vs to put al our confidēt  
& hope of saluation in him, whō thou  
hast apoynted to be our only redeemer  
and saviour. Make vs alway to ren-  
dye vnto the most humble and hartle  
thanks for thine incomprehensible  
mercy and goodnes towarde vs. Fi-  
nally, make vs to professe the death of  
thy dearly beloued sonne in renoun-  
syng and forsakyng al synne, that we  
may playnly appere to ryse with him  
in newnes of lyfe, in righteousnes, in-  
nocency, and all true holines, and af-  
ter this lyfe to reigne with him i ever  
lastyng glory. Heare vs our heauēlye  
father, for our Lorde Jesus Christes  
sake. Amen.

ij. **A** Almighty God our heauenly  
father we beseech thi gracious  
goodnes, that like wyse as thi only be-  
gotten and dearly beloued sonne oure  
saviour



Of the passion.

sauiour Iesus Christ according to his blessed will, suffered willingly death & bitter passion for our redemption and saluatiō, hauyng therof for sight and certain knowledge: So i lyke maner whensoever it shalbe thy pleasure to ley like crosse and affliction vpon our backes, that we maye also wyllyngly and paciētly beare it, to the true trial of our fayth agaynst the latter daye, & to thi euerlastyng glory. Hear vs our heauenly father for our Lorde Iesus Christes sake. Amen.

**O**ur sauioure and redeimer Iesu iij.  
Christ, which in thy last supper with thine Apostles diddest cōsecrate thy blessed bodye and blud vnder the fourme of bread and wyne: Graūt vs we besech the euer stedfastly to beleue and kyndly to acknowledge thy infinite and almyghtie power, thy incōprehensible loue toward vs, and that we may alwaye worthely receiue the same blessed sacrament accordyng to thy holy ordinance: that thereby we  
Aa. i. may

may obteyne increase of all godlynes  
in vniue of spirit, with the our hed, &  
by the & thy spirit with al the cōpany  
of them that be truly thine. which be  
thy spiritual and mystical body & our  
spiritual & chursten brethren: heare vs  
our sauour Christ for thi name sake.

iiij. **A** myghtie God our heavenly  
father which suffereddest Pe-  
ter & Apostle, presumyng of his awne  
power myserably to fail, not onely in  
the deniall of his master Christ for fe-  
ar of an hād mayde, but also in forwe-  
ring, and cursyng of hym selfe, if euer  
he knewe him: Graunt vs we beseeche  
the mercifull father, that we neyther  
presume of our awne myght and pow-  
er, but being in our awne hartes hum-  
bly & lowlye, knowledgyng our awne  
infirmite, frailete and weakenes, may  
euer in al our affayres, receyue at thy  
myghtye hand, strength and comfort  
to the acceptable performāce of thi  
holy & blessed wil. heare vs our heaue-  
ly father, for our lord Iesus Christes  
sake. amen.



Of the passion:

**O**ur blessed saviour Jesus Christ, v.  
whiche in that great heuines of  
thy soule, and intollerable anguysh,  
which thou sustainedst before thy pas-  
sion, diddest fall doune vpon thy face  
in prayer vnto thy heauenlye father,  
geue vs grace and the ayde of thy ho-  
ly spirit, that we lyke wyse in al heui-  
nes of mynd & troubles of this world  
cunne euermore by most humble and  
instant praier vnto the ayde and com-  
fort of our heuēly father. Here vs our  
saviour Christ, for thy name sake. Añ.

**A** mighty God eternal father vs.  
we do remēbre, that in the cō-  
demnation of thyne awne deuely be-  
loued sōne, that most innocent lambe  
our saviour Jesus Christ, the iudge  
dyd sit, witnesses wet brought, Christ  
was presented and cōdemned, and al  
truth there was troden vnder fote, al  
vnrightheousnes did reigne, and inno-  
cency was condemned. O most grati-  
ous lord and father, graunt vnto our  
heades and rulers, that they may eue  
Aa. ij. in

in all thy iudgements iudge accord-  
 yng to true iustyce and equitie with-  
 out corruption, partialitie and wicked  
 dissimulation, to the oppressio of wil-  
 kednes, and to the mayntenaunce of  
 thy euerlastyng truth, iustice, honor, &  
 glory. Heare vs our heavenly father,  
 for our lord Iesus Christes sake. am.

A prayer in the mornyng.



Orde God almyghtye,  
 to whom & before who  
 al thynges are manifest  
 and playne, which suffe-  
 rest not a Sparrowe to  
 light on the ground with-  
 out thy prouidence, & which in tymes  
 past by thy holy spirit dyddest guyde  
 our for fathers, Abraham, Isaac and  
 Jacob in thy pathes and wayes: and  
 agaynst the goyng of young Ioby in  
 to a straunge countri, biddest prouide  
 thy holye angell and messenger to be  
 his guyde: Graunt me, this day, most  
 wretched synner (whom by thy word  
 thou dost encourage to call vpon thee

in



Prayers.

in all tymes of nedes and necessities)  
that I may haue thi holy spirit to di-  
rect my pathes and waies this daye,  
that I may walke according vnto thi  
godly wyl and pleasure, profyt of my  
neyghboure and glorie of thy name:  
whychē lyuest & reignest world with-  
out ende. amen.

A prayer at your baptisynge.



Orde Jesu Chryst, whychē  
art the very bryght sonne of  
the world, euer risynge, neuer  
falling, which with thy hol-  
some looke engendrest, preservest, no-  
risset, and makest ioyful all thynges  
that are in heauē and yearth: Shyne  
fauourably I beseech the vnto my spi-  
rit, that the nighte of sinnes and in-  
ytes of errours driven away by thy in-  
ward lyght, I may walke all my lyfe  
without stomblyng and offence, com-  
ly as in the day tyme, beyng pure fro  
the workes of darknes. Graunt thys  
o lord, whiche liuest & reignest with a  
father & i holy gost for evermore. am.

Aa. iij.

A prayer

Prayer

**O** Lord, why the art onely God  
true, gracious & merciful, which  
commaundest them that loue thy name  
to cast feare and care from them, and  
to cast it on the, promysing most mer-  
cifully thy selfe to be their protectour  
from their enemyes, theyr refuge in  
daunger, theyr gouernour in the daye,  
their light in darknes, & their watche  
man on the night also, neuer to slepe,  
but to watch continuallye for the pre-  
seruyng of thy faythful: I beseeche the  
of thy bounteful goodnes (O lord) to  
forgiue me wherein I haue offended  
the this day, and to receyue me vnder  
thy protection this night, that I may  
rest in quietnes both of bodye & soule.  
Graunt myne eyes slepe, but let myne  
hert watch perpetually vnto the, that  
the weakenes of a fleasht cause me not  
to offend the lord. Let me at al tymes  
fele thy goodnes towarde me, that I  
be at al tymes styred to praise the, late  
and early, and at midde day thy praise  
be



be in my mouth, and at mydder nighte  
 Lord instruct me in thy iudgements  
 that all the course of my life being led  
 in holines and puritie I maye be in-  
 duct at last into the everlastyng rest,  
 which thou hast promised by thy mer-  
 cy to them that obey thi word (o lord)  
 to whom be honour, prayse and glory  
 for ever. amen.

A prayer for to trust in God.

**T**he begynnyng of the fal of mā  
 was trust in him selfe. The be-  
 gynnynge of the restorynge of man was  
 distrust in him selfe and trust in God.  
 O most gracious and most wise guide  
 our saviour Christ, which doest leade  
 them the right way to immortal blef-  
 sednes, whych truly and vnfainedlye  
 trustyng in the, comit themselves to the:  
 Graunt vs, that like as we be blynde  
 and feble in deede, so we maye take  
 and repute our selves, that we presume  
 not of oure selves, to se our selves, but  
 so far to se, that alway we maye haue  
 the before oure eyes to folowe the, be-  
 yng

ying outguid to be cedy at thi cal most  
obediently, and to commyt our selues  
wholy vnto the, that thou which on-  
ly knowest the way, mayst lede vs the  
same way vnto our heauely desyres:  
To the with the father and the holye  
ghost be glory for ever. Amen.

A prayer for patience in trouble. Psal. lx.

**H**ow hast thou O lord, humbled  
& plucked me downe: I dare now  
brneth make my prayers vnto the, for  
thou art angry with me, but not with-  
out my deseruyng. Certaynly I haue  
tyrned Lord, I confesse it, I wyl not  
denie it. But oh my God, pardon my  
trespasses, release my dettes, rendre  
nowe thy grace agayne vnto me, stop  
my woundes, for I am all to plagued  
and beate, yet lorde, this notwithstanding  
I abyde patiently, & geue myne  
attendaunce on the, continually way-  
tyng for relefe at thy hande, and that  
not without skyl: for I haue receiued  
a token of thy fauour and grace tow-  
ardes me, I meane thy worde of pro-  
mise



**Prayers.**

In this concerning Christe, who for me  
was offered on the crosse for a ran-  
some, a sacrifice, and price for my syn-  
nes. wherefore accordyng to that thy  
promise defend me lord by thy right  
hand, and geue a gracious eare to my  
requestes, be thou my state in perilles  
for all mannes states are but vayne.  
Beate doune therfore myne enemies  
thine a wile self with thy power, whi-  
che art my onely aider and protector.  
**O** Lord God almightie. Amen.

*This is a prayer for concord of Chri-  
stian churches. Psal. lxxviii. 11.*

**O** Wise Lord, let thine enemies bee  
scattered, thy haters put to flight,  
the righteous and Christes disciples  
make pleasant and mery: let them  
sing praises and pleasant songes un-  
to thee, let them blow abroad thy ma-  
gnificence, let the most highly anointe  
thy maiestie, let thy glory growe, lette  
the kyngdome of Christ from heauen  
ending the chosen be enlarged: be thou  
the father of the fatherlesse, the iudge

**Ab. j. of**

of the widows, and the protectors of  
 them, namely whom the world forsa-  
 keth, whose consciences bee troubled  
 whom the worlde pursueth for Chri-  
 stes sake, whiche bee neddy & mapped  
 full of misery. In thy house O lord, let  
 vs dwell in peace and concord, geue vs  
 al one hart, one mynd, one true inter-  
 pretacion vpon thy worde: plucke of  
 the bandes as well fro the consciences  
 as from the bodies of the miserable  
 captiues and of them also whiche as  
 yet bee hedged in within the listes of  
 death and vnadvisedly strue against  
 grace: how due (O lord) is thy floete  
 of thyne heritage: I praye thee poure  
 doune largely, & shewers of thy grace  
 lette a more plenteous, fruitfullesse  
 chaunce, let thy people be strengthened  
 with thy spirite: Grant vs lord thy  
 worde abundantly, so that there may  
 be many preachers of thy gospel whi-  
 che may withyn themselves holily co-  
 spire and agree. Lett thy church be the  
 spoule of Christe deale large (poures



of the conquered Sathan. All that be-  
lieue in thee, O Christ, O lord God of  
heathen, might lift thee up with prai-  
ses, might renoume thee and extoll  
thee. We be entred into the voyage of  
saluacion. Conduct vs luckely vnto the  
port, that being deliuered by thee fro  
the very death we may escape & come  
to the very life. Finish the thing thou  
hast begn in vs, make vs encrease fro  
faith to faith, leaue vs not to ouer-  
stone wall and choyle, for it is slippery  
and redy to fal. To the thunderboltes  
of thy word put violence, that we may  
geue the glory to thee alonly. Geue to  
thy people courage & power to with-  
stand synne, and to obey thy worde in  
all thynges, O Lord God moste glo-  
rious and excellent ouer all. Amen.

A prayer against the enemies of Chri-  
stes trouthe. Psalme. cxxxix.

**D**eliner me O lord, fro the vngod-  
ly and stiffe necked persones, for  
thou seest how in their hartes they  
imagin mischief, & haue great pleasure

Ps. ij. to

to picke quicquelles, their tongues bee  
more sharpe then any Adders syng.  
And vnder their lippes lurketh poy-  
son of adders: but o merciful lord, let  
me not fall into their hādes, that thei  
hādle me not after their auncient iudges.  
Thou onely art my God, thou must  
heare my piteous plaint, lord that rulest  
altogether, thou art the strengthe  
and power of my defence, be thou as  
a salet on my hed whensoever the vi-  
godly shall assault me, neither suffre  
thou not the wicked thus to prosper  
in their matters. Suffre not thei cro-  
ked and malicious stomaches to in-  
crease, and spitfully reuile thee. Take  
vpon thy poore wretches cause, and  
rid me out of these daily greuaunces:  
then shall I with a right vp hart and  
pleasaunte countenaunce extoll and  
magnifie thy holy name. Amen.

A psalter to kepe the toungue, and to eschew  
the infection of the worlde. Psalm. cxi.

**T**hree I crye o Lorde, heare me  
spedily, let my prayer be as a sweet  
cass



cast and fauor in thy presence, and the  
 liffing vp of myne handes as an eue-  
 nyng sacrifice. Lorde set a watch a-  
 boute my mouth, kepe my lippes and  
 my tounge also, that thei speake no-  
 thyng amisse (as do the vngodly) but  
 thei call purely and hartely vpon thee,  
 and report thy worthy praises. Bow  
 not my harte to lust after euill, nor to  
 folowe the fashion of the wicked and  
 abhominable synners, least I happen  
 to cloke my wickednesse with other  
 synnes as hypocrites do. Let me not  
 liue as thei would haue me do, but ra-  
 ther as it shall best please thee: let me  
 not approue neither their counsailes,  
 nor their deedes, though thei cast ne-  
 uer so Godly a shewe and faire face to  
 the worlde. Let me not herken to the  
 flisynges and swete baites of the vn-  
 godly, whiche counsaill me to filthy &  
 vncleane thynges: but rather let me  
 geue good eare to the righteous and  
 godly mā, though he sharpely correct  
 and chide me. Let me alwaie haue a

redy to waite thei ouer, in the  
 trust, & to apply my self vnto the. Cast  
 not awaye my soule, neither suffer it  
 not to perishe. Bepe me that I be not  
 tãgled with the snares of the vngod-  
 ly, and from the pryncy trappes of ma-  
 litious persons saue me. Defende me  
 lord through thy grace, for in all our  
 awne deuises & workes, can nothing  
 be found sure for vs to trust vpon.

The praier of any captiue, according to  
 the forme of Dauid when he was hid  
 in the caue. Psalme. Cxlii.

**W**ith my voyce I cried to thee, &  
 fore thee I open my lamentaciõs  
 in thy bosome I disclose the secreete  
 worde of myne hart, my dolors & gri-  
 fes I shew vnto thee, mine hart is al-  
 moſte like to braſſe, ſo greate is my diſ-  
 comforture. Thou knoweſt al my fa-  
 ſhions, O lord, and thou ſeeſt well e-  
 nough howe the vngodly haue layed  
 their ſnares for me. Alas, I caſt myne  
 eye on this ſide & that ſide, as well on  
 my frendes as on my kynſfolkes, but  
 all



abinbain, none of the all helpeth me.  
 And again, I cannot runne away I  
 am so lade & overcharged with irōs.  
 O lord my maker & father now vnto  
 thee I crie, thou art myne only hope-  
 anchor, defence, and helpe. Thou arte  
 my porcion and heritage in all coun-  
 treis, yea, I haue none other possessiō  
 but thee onely. To thee therefore I  
 sticke altogether, knowyng certainly  
 that nothyng can go amisse with me.  
 Considre then my lamentable cōplaint  
 beholde, how I am lowe brought frō  
 the cruell persuers, whiche be muche  
 more of power then I am. Defend me  
 deliuer me from this prisō & horrible  
 feare of syn and death, that I may set  
 out thy name. All the sanctes as well  
 angels as men make suite for me, de-  
 siring thee for my comfort. Thei that  
 not cease vntill thei obtēin their re-  
 quest. I meane vntil thou forgeue me  
 my synnes, & sende me comfort in this  
 distresse, with patience and long suffe-  
 ryng. This once obtained, the godly  
 folke

folke shall flocke about me, & shall not  
stint to geue thee thanks; when they  
see that thou riddest me furthe of these  
daungiers, to the highe praise of thy  
name. Lord be merciful vnto vs, take  
part with vs, then shall we for ever life  
by & magnify thy glorious name. Amen

In greate trouble of conscience. Psal. cxxviii.

**L**orde heare my prayer, receiue my  
supplication, hearken to my plaint  
for thy righteousness. Trye not the  
law with thy seruaunt, for truly then  
shall no liuyng mā be found vngilty:  
yea, not one of thy sainctes should es-  
cape quite at the barre, onlesse thou  
graunt hym thy gracious pardon, in-  
somuche, even the very starres be not  
pure and faultles afore thee. In an-  
gels thou foundest synne: now inye  
enemies hit for my soule, they beate &  
driue it downe, they thrust it into dark  
dungeons, where felons couet & con-  
dēpned to death, wer wont to be kept  
My spirite is sorowfull, my harte is  
heauy & sad within my brest: to the Lord  
hold



Prayers.

holde vp my handes, requiring the of  
mercy. For lyke as the drye grounde  
longeth for a shewe of rayne, so my  
soule thinketh long till it haue thyne  
helpe and succoure, here me spedely: if  
thou do not, I am in dispaire, my spi-  
rit is al wery of this bōdage, I haue  
bid my life farwell: wherfore O god,  
hide not thy face that I be not like vn  
to those, that be hurled into the pit of  
dampnatiō. After this night of myse-  
ry ouerpasse, let the pleasaunt mo-  
ning of comfort luckely shyne on me,  
that by time I maie here and fele thy  
goodnes, for in the is al my trust: poit  
me the way that I shall walke in, for  
if thou be not my guide: I must nedes  
wander and stray out of the way. To  
the lord I lift vp my soul, & that with  
al my hart, I besech the, take me furth  
of myne enemies handes. Thou only  
art my succour and sauegard. Teach  
me to worke whatsoeuer shalbe thy  
pleasur for thou art my God. Let thy  
good spirit conduct me into the lande

## Prayers

of the living, encourage my spirit for  
thy names sake: furth of al these tribu-  
bles, for thy righteousnes deliver me.  
Destroy mine enemies, as thou art grati-  
ous & favorable towarde me. Those  
that will worke me sorowe and grief  
plucke furth of the way, for I am thy  
servaunt and for thy sake suffre I all  
this hurly burly. As thou art God: so  
helpe thou me. amen.

A prayer of the churche agaynste  
sinnes. Sapten. xv.

**T**hou (O our God) arte swete  
long sufferynge, and true, and  
with mercy orderest thou all thinges  
for if we sinne, yet are we thine, for we  
knowe thy greatnes. If we sinne not  
then are we sure that with the we bee  
alowed: for to knowe thou, is perfect righte-  
ousnes, yea, & to knowe thy righteous-  
nes & power, is thy rote of immortalitie

In warrres the prayer of kyng Asa.

ii. Paralipo. xiii.

**L**orde, it is all one with the, to hel-  
pe theym that haue nede, wyth  
fewe or with many: helpe vs O Lord  
oure



Prayers.

our god, for we trust to the, and in thi  
name be we come agaynst this multi-  
tude. Thou art the lord our God, let  
no man preuaile agaynst the. Amen.

20 The prayer of Manasses kyng of  
Juda. ii. Paralipo. xxxvi.

**O** Lord almightie, God of our fa-  
thers Abraham, Isaac and Ja-  
cob, and of the iust seed of them, which  
hast made heauen and earth, with all  
the ornaments therof, which hast or-  
deined the sea by the word of thi com-  
maundement, which hast shut vp the  
depe, and hast sealed it for thy fearful  
and laudable name, dread of all men, &  
honorable before the face of thy pow-  
er. Thi fierce anger of thretning is a-  
boue measure heuy to sinners, but the  
mercy of thy promise is great and un-  
serchable, for thou art the Lord God  
most high aboue al the earth, long suf-  
fering, and excedynge mercifull and  
sory for the malice of men. I haue pro-  
uoked thine anger, and haue done euil  
before the, in committing abhominations  
Ec. iij.

Prayers.

natiōs & multiplying of offēces. And now, I bowe the knees of my harte, requiring goodnes of the O lord. I haue sinned lord, I haue sinned, and knowe my wickednes, I desire the by praier. O lord forgeue me: O lord forgeue me, & destroy me not with myne iniquities, neither do thou alway remember my euils to punish them, but saue me (whiche am vnworthy) after thi great mercy, & I will praise þe everlastingly, al the daies of my life: for al the power of heauen praiseth the, and vnto the belongeth glory, world without ende. Amen.

20 The oration of Job in hys moste greuous aduersities & losse of goodes. Job. i.

**N**aked came I oute of my mothers wombe, and naked shall I retorne agayn. The lord gaue, and the lord hath taken away, as it hath pleased the lord so is it done: now blessed be the name of the lord. amen.

A prayer of Hieremy. Hieremy. xviij.

**H**eale me (O lord) and I shalbe whole, saue thou me, and I shalbe saued.



Prayers.

faied, for thou art my prayse. Be not thou terrible vnto me o lord, for thou art he in whom I hope. When I am in periel, let my persecutours be confounded, but not me: Thou shalt bring vpo them the time of their plage and shalt destroy them right sone. amen.

A prayer of Hieremy. Hieremy. xxxi.

**O** Lord, thou hast chastened me, and thy chastening haue I receiued as an vntamed calf. Couert thou me and I shalbe conuerted, for thou art my lord god, for as sone as thou didest turne me I repêted my selfe: And when I vnderstode, I smote vpo my thigh, I confessed & was ashamed because I suffered & reproch of my youth.

A prayer of Salomon, for a competent liuyng. Prouer. xxx.

**T**wo thynges I require of the, that thou wilt not deny me before I dye. Remoue from me vanitie and lies: geue me neither beggery nor riches, onely graunt me a necessary liuyng, least if I be to ful I might hapely be intised to denye the, and saye:

Ec. iij.

what

What fellow is the lord: or constrained through pouertie. I might fall vn to stealinge, and to forswere the name of my God. amen.

22 A praier for obtaining of wisdom. Sapi. ix.

**G**od of our fathers, and lord of mercy, thou that haste made all thinges with thy word, and ordeined man through thy wysedome, that he should haue dominion ouer the creatures whiche thou hast made, that he should order the world accordyng to equitie and righteousnes, and execute iudgement with a true hart, geue me wisdom, which is euer aboute thy seat and put me not oute from among thy children, for I thy seruant and sonne of thy handmayde, am a feble person of a short tyme, and to yong to the vnderstanding of thy iudgement & lawes: yea, though a man be neuer so perfect among the chyldren of men, yet if thi wisdom be not with him, he shall be nothyng worth: Oh send thy wisdom out of thy holy heauens, and fro  
the



Prayers.

the throne of thy maiestie, & she maye  
be with me, and labour with me, that  
I may knowe what is acceptable in  
thy sighte. For she knoweth and vnder-  
standeth all thynges, and she shal  
conduct me ryght soberly in my wor-  
kes, & preserve me in her power. So  
shall my workes be acceptable. amen

20 The prayer of Iesus the sonne of Syrach in  
necessitie, & for wysedom. Ecclesi. the last Chapi.

**I** Thanke the O lord and kyng  
and prayse the o God my sauio:  
I wyl yelde prayles vnto thy name.  
Thou hast deliuered my bode from  
destruction, for thou arte my defender  
and helper from the snare of the false  
tong, and from them that are occupi-  
ed in lyes. Thou hast bene my helper  
from lache as rose againste me, & hast  
deliuered me accordyng to thy greete  
mercy, & for thi holy names sake, thou  
hast deliuered me from the roaring of  
them that prepared them selues to de-  
uoure me out of the hādes of suche as  
soughte after my life, from the multi-  
tude

tude of them that trouble me & wente  
 about to set fyre vpon me on euery side  
 so that I was not brente in the myd-  
 des of the fyre. From the depe of hell  
 thou deliueredst me, fro the vncleane  
 toſſig, from lyng wordes, fro the wic-  
 ked iudge, and from the vnrighteous  
 toſſig. My soule ſhal praiſe the lord vnto  
 death, for my life drew nigh vnto  
 hel downeward. Thei compassed me  
 round aboute on euery side, and there  
 was no man to helpe me. I looked a-  
 boute me, if there were any man that  
 would succour me, but ther was none  
 Then thought I vpon thy mercy O  
 lorde, & vpon thy actes that thou haſt  
 done euer of old, namely, that thou de-  
 liuerest ſuche as put their truſt in the  
 and riddest them out of the hādes of  
 the false ſanings: thus lifted I vp my  
 prayer from the earth, and praied for  
 deliuerance from death. I called v-  
 pon the lord the father of my lord, that  
 he would not leaue me without helpe  
 in the day of my trouble, & in the time  
 of



Prayers.

of the proude: I wil prayse thy name continually, yelding honoz and than-  
kes vnto it. and so my praier is heard  
Thou sauest me from destructiō and  
deliuerest me from the vnrighteous  
time. Therefore will I knowledge,  
and praise the, and auance the name  
of the lorde. Whē I was yet but yong  
or euer I went astray, I desired wys-  
dome opely in my praier, I came ther-  
fore before the temple and I sought it  
very basely, and I wil seke for it to my  
last houre. Then will it flozyshe vnto  
me as a grape that is soone ripe. My  
hart reioysed in it, then went my fote  
the righte waye: yea, from my youthe  
sought I after it, I bowed doune mine  
eare a litle, and receiued it, I found in  
my selfe much wysedome & prospered  
greatly in it. Therefore wil I geue the  
glory vnto hym that geueth me wis-  
dome, for I am aduised to do thereaf-  
ter. I wil be gelous to cleue vnto that  
is good, so shall I not be cōfounded.  
My soule hath wrestled with it, and I  
Dd.j. haue

haue bene diligent to be occupied in it  
 I lifted myne handes on hyghe, then  
 was my soule lightened through wis-  
 dome, so that I knowledg my folish-  
 nes, I ordred my soule after it, I found  
 her in clennes, I had my harte in it  
 from the beginning, and therefore shal  
 I not be forsaken. My harte longeth  
 after it, and therefore I gat a good tre-  
 sure. Throught it the lord hath geuen  
 me a new tūg, wherwith I wil praise  
 him. Oh come vnto me ye vnlearned,  
 & dwel in the house of discipline, with-  
 drawe not your selues from it, but co-  
 mon of these thinges, for your soules  
 are very thirsty. I opened my mouth  
 and spake. Oh come and by wisdom  
 without mony, and bo we donne your  
 necke vnder her yocke, & let your soule  
 receiue discipline, it is euen at hand &  
 redy to be found. Beholde with your  
 eyes, howe I haue had but litle labor  
 & yet haue much rest. Oh receyue wis-  
 dome, and ye shal receiue plenty of sil-  
 uer and golde in your possession. Let  
 your



your inpride reioyce in her mercy, and  
be not ashamed of her prayse, woork  
your worke betimes, & she shall geue  
you your reward in due tyme.

2. A prayer to speake the worde of God  
boldely. Act. iiii.

**L**ORD, thou art god, which haste  
made heauē and earth, the sea  
and all that in them is, whiche by the  
mouth of thi seruante Dauid hast said  
whi did the heathē rage and the peo-  
ple imagyn vaine thinges: The kyn-  
ges of the earthe stode vp, and the ru-  
lers came together agaynste the lorde  
and agaynst his Christ. For surely a-  
gaynst thy holpe sonne Iesus whom  
thou hast anoynted, both herode and  
also poncius Pilat with the sanims  
& the people of Israel gathered them  
sels together to do even whatsoeuer  
thyne handes and thy counsaill deter-  
mined befoze to be done. And now  
lorde beholde their threteninges, and  
graunt vnto thy seruantes to speke  
thy worde with al cōfidence, and that  
Dd. ii. thou

thou wilt stretch forth thine hand, to  
thine that healinge, signes & won-  
ders may be done by the name of thy  
holy sonne Jesus. amen.

22 A prayer for the peace of the Church.

**I** O Lord Jes<sup>s</sup> Christ which of thine  
almightines madeſt al creatu-  
res both viſible and inviſible, whiche  
of thi godly wiſedome governeſt and  
ſetteſt al thinges in moſt goodly orde  
whiche of thin unſpeakeable goodnes  
kepeſt, deſeſteſt, and furthereſt al thin-  
ges, whiche of thy depe mercy reſtozeſt  
the decaied, reneweſt the falle, rayſeſt  
the dead: Groucheſafe (we pray the) at  
laſt to caſt doune thi countenance b-  
pon thi welbeloued ſpouſe the church  
but let it bee that amiable & mercifull  
countenance wherewith thou paci-  
fi-  
eſt al thinges in heauen, in earth, and  
whatſoeuer is about heauen and vn-  
der the earth. Groucheſafe to caſt vpon  
vs thoſe tender and pitiful eyes with  
whiche thou once dideſt behold Peter  
that great ſhepherde of thy church &  
furth



forthwith he remembered hymselfe &  
 repented, with which eyes, & once didest  
 beholde the scattered multitude, & werthe  
 moued with compassion, that for lack  
 of a good shepherd, thei wandered as  
 shepe disperfed and strayed asunder.  
 Thou seest (O good shepherd) what  
 sundry sortes of wolues haue broken  
 into thy shepecotes, of whome euery  
 one crieth: here is Christ, here is christ  
 so that if it were possible the very per-  
 fect persons shuld be brought into er-  
 rour. Thou seest with what wyndes  
 wyth what waues, wyth what stor-  
 mes thy sely shyppe is tossed: thy ship  
 wherein thy litle flocke is in perill to  
 be drowned. And what is now lefte,  
 but that it vttterly sticke and we al pe-  
 rishe: Of this tempest and storme we  
 maye thanke our awne wickednesse &  
 sinfull living, we espie it wel and con-  
 fesse it, we espy thy righteousness: and  
 we appele to thy mercy, which (acco-  
 ding to y<sup>e</sup> psaline of thy prophet) sur-  
 moueth al thi workes, we haue now

suffered much punishment, being scourged  
 with so manye warres, consumed  
 with such losses of goodes, scourged  
 with so manye sortes of diseases and  
 pestilences, shaken with so manye flud-  
 des, feared with so manye straunge light-  
 nes from heauen, and yet appere ther  
 no wher any haue or port vnto vs be-  
 ing thus tired and forlorne amonges  
 so straunge euyls, but shal euerye daye  
 more greuous punishments, & more  
 fene to hang ouer our heades. We cō-  
 playne not of thi sharpnes most fēdre  
 sauioz, but we espye here also thi mer-  
 cy, forasmuch asmuch greuouser pla-  
 ges we haue deserued, but o most mer-  
 cyfull Jesu, we beseeche the that thou  
 wilt not cōsidre ne weigh what is due  
 for our deseruings, but rather what  
 becommeth thi merci, without which  
 neither the angels in heauen can stāde  
 sure before the, much lesse we sely ves-  
 sels of clay. haue mercy on vs, o rede-  
 mer, whiche art easye to be entreated,  
 not that we be worthy of mercede, but  
 geue



**Prayers**

geue thou this glori vnto thine alme  
name: suffre not that the Jewes, the  
Turkes, and the rest of the Panimes  
which ether haue not knowne the, or  
do enuy thy glori, shuld continually tri-  
umph ouer vs, & say: wher is their god  
wher is their redemer, wher is their  
sauioz, wher is their bridegrom, & thei  
thus do st on: These oprobrious wor-  
des and vpbraidings redound vnto  
the o lorde whyle by our euyles, men  
weigh and esteeme thy goodnes: they  
thynke we be forsaken whom they se  
not amended. Once when thou slepst  
in the shippe, & a tempest sodenly ari-  
syng, thretened death to all in the ship  
thou awokest at the out crye of a few  
disciples, & streight waye at thyne al-  
nightie word the waues couched, the  
wyndes fell, the storme was sodenlye  
turned into a great calme. The dobe  
waters knewe their makers voyce.  
Nowe in this farre greater tempest,  
wherin not a fewe mens bodies be in  
danger, but innumerable soules: we  
beseeche

Prayers:

Deseth the at the cry of thy holi church  
which is in dainger of drouning, that  
thou wilt awake. So many thousan-  
des of menne do crye, Lorde, save vs  
we petythe, the tempest is past mans  
power: yea, we se that the indemoors  
of them that would helpe it, do turne  
clene a contrary way. It is thy word  
that must do the dede lord Jesu: On-  
ly say thou with a word of thy mouth  
Cease O tempest, and furthwith shal  
the despyred caline appere. Thou wol-  
dest haue spared so many thousandes  
of most wicked me, if in the cite of So-  
domme had bene found but .x. good me.  
Now here be so many thousandes of  
men which loue the glory of thy name  
which sigh for y bountie of thy house  
and wilt thou not at these mens prai-  
ers let go thine anger, and remember  
thine accustomed and olde mercyes:  
Shalt thou not with thy heuenly po-  
licye turne oure folpe into thy glorie:  
Shalt thou not turn the wicked mens  
euils to thy Churches good, For thy  
mercy



mercy is wont then moſte of al to ſuccoꝝ, whē the thyng is with vs paſt remedy, and neither the might, noꝝ wiſedom of men can helpe it. Thou alone bringeſt thynges that be neuer ſo out of oꝝdꝛe, into oꝝdꝛe again: whiche arte the onely aucthoꝝ and mainteiner of peace. Thou framedſt that old confuſiō which we call Chaos, wherin without oꝝdꝛe, without faſhion confuſely lay, the diſcoꝝdāt ſeedes of thynges, & with wonderfull oꝝdꝛe the thynges, y of nature fought together, thou diddeſt alie & knit in a perpetuall bande. But how muche greater confuſiō is this where is no charitie, no fidelitie, no bōdes of loue, no reuerēce, neither of lawes noꝝ yet of rulers, no agrement of opinions, but as it were in amiſoꝝdered quier euery man ſyngeth a contrary note. Among the heauenly planettes is no diſceſiō, all. iiii. elemētes kepe their place, euery one do their office wherūto thei be appoynted. And wilt thou ſuffre thy ſpouſe, foꝝ whole

Take all thynges were made, thus by  
 continuall discordes to perish & go to  
 wrecke. Shalt thou suffre the wicked  
 spirites, which be aucthors and wor-  
 kers of discord to beare such a swinge  
 in thy kingdō vnchecked: Shalt thou  
 suffre that strong capitain of mischief  
 whom thou once overthrewest, again  
 to invade thy tentes and to spoile thy  
 souldiers: When thou wert a mā here  
 cōuersant amonges men, at thy voice  
 fled the devils. Send furth we besech  
 thee o lord thy spirit which may drive  
 away out of the brestes of al thē that  
 professe thy name y wicked spirites,  
 masters of riote, of couetise, of vaine-  
 glory, of carnall luste, of mischief, & of  
 discord. Creat in vs, o our god & king  
 a cleane hart, & reue thy holy spirite  
 in our brestes, plucke not frō vs thy  
 holy ghost. Rendre vnto vs the ioy of  
 thy sauyng health, and with thy prin-  
 cipall spirite, strengthen thy spouse &  
 the herdmen thereof. By this spirite  
 thou reconciledst the yearthly to the  
 heauenly



heuēly, by this thou didst frame & re-  
 duce so many tonges, & so many naci-  
 ons, so many sondry sortes of mē, into  
 one body of a church, whiche body by  
 thesame spirit is knit to the their hed  
 This spirit if thou wilt vouchsafe to  
 renue in al inēs hartes, then shal also  
 these forein miseries cease, or if they  
 cease not, at lest thei shal turne to the  
 profit & auaille of the which loue thee.  
 Stey this confusion, set in ordre this  
 horrible Chaos (o lord Jesu) let thy spi-  
 rit stretch out it self vpo these waters  
 of euill waueryng opinions. And be-  
 cause thy spirit, whiche according to y  
 prophetes sayng cōteineth al thiges  
 hath also the science of speking, make  
 that like as vnto al them which be of  
 thy house, is al one light, one baptisme  
 one God, one hope, one spirite: so thei  
 may haue also one voice, one note and  
 song, professing one catholique truth.  
 when thou didst mount vp to heauen  
 triumphantly, thou threwest aboute  
 frō aboue thy precious thynges, thou  
 Ge. ij.      gauest

**Prayers.**

gauest gyftes emōg men, thou deltest  
sundry rewardes of thy spirit. Renew  
again frō aboue thy old bouitifulnes,  
geue that thyng to thy churche now  
fainting & growing doune ward, that  
thou gauest vnto her shotyng vp at y  
first beginnyng. Geue vnto princes &  
rulers the grace to stād in awe of thee  
that thei so maye guyde the common  
weale as thei shoulde shortely rendre  
accōptes vnto thee, that art Kyng of  
Kynges. Geue wisedō to be alwaies  
assistent vnto them, that whatsoeuer  
is best to be doen, thei maye espie it in  
their myndes, and pursue thesame in  
their doynges. Geue to thy bishops y  
gift of prophesy, that thei may declare  
& interpzet holy scripture, not of their  
awne brayne, but of thyne inspiring.  
Geue thē the threfold charitie whiche  
thou once demaundest of Peter what  
tyme thou didest betake vnto him the  
charge of thy shepe. Geue to thy prie  
stes the loue of sobernesse, & of chastie  
tie. Geue to thy people a good will to  
folowe



folow thy commaundementes & a re-  
dines to obey suche persons, as thou  
hast appointed ouer them. So shal it  
come to passe, if through thy gifte thy  
princes shal commaund that thou re-  
quirest, if thy pastors & herdmen shal  
teach the same, & thy people obey them  
bothe, that the old dignitie and tran-  
quillitie of the churche shal returne a-  
gain with a goodly ordre vnto the glo-  
rye of thy name. Thou sparedst the  
Ninuites appoynted to be destroyed  
assone as thei couerted to repentance  
And wylte thou dispise thy house fal-  
lyng doune at thy fete, which in stead  
of sacke cloth hath sighes, & in steade  
of ashes teares: Thou promisedst for-  
geuenes to suche as turne vnto thee,  
but this self thyng is thy gift, a mā to  
turne with his whole hart vnto thee,  
to thintent al our goodnes should re-  
dounde vnto thy glory. Thou art the  
maker, repaire thy woork, that thou  
hast fashioned. Thou art þe redeemer  
saue that thou hast bought. Thou art  
the

**Praiers.**

the ſauioꝝ, ſuffre not theim to periſhe  
that doo hang on thee. Thou art the  
loꝝde and awner, chalenge thy poſſeſ-  
ſion. Thou art the hed, helpe thy me-  
bers. Thou arte the Kyng, geue vs a  
reuerence of thy lawes. Thou art the  
Prince of peace, breathe vpon vs bro-  
therly loue. Thou art the God, haue  
pitie on thy hūble beſechers: bee thou  
accoꝝdyng to Paules ſaiyng, al thyn-  
ges in all men to thintent the whole  
quier of thy church with agreing min-  
des & conſonaūt voyces foꝝ mercy ob-  
teined at thy handes, may geue than-  
kes to the father, ſonne, & holy ghoſte,  
whiche after the moſte perfect exāple  
of concoꝝd bee diſtincted in propertie  
of perſones, & one in nature, to whom  
be praife and gloꝝy eternally. Amen.

A praier foꝝ the keepng of a good name.

**T**hat wiſeman whiche was pruy  
of thy ſecretes (o heauēly father)  
taughte vs that an honeſt name is a  
treasure right precious, whē he ſaith:  
better is it to haue a good name then  
precious



**Praiers.**

precious byntemētes. But this so excellent and good thyng we neither cā get nor kepe, but by thy name & help. Now surely the well and fountein of a good name is a faultlesse life. This therfore in especial we Demaund and craue of thee, O Lorde almightie, yet neuerthelesse, forasmuche as oftentimes innocencie and faultlesse liuyng is not enough, nether yet a sure buckler and defence, namely against suche as vnder their lippes beare the poyson of serpentes: yea, & oftentimes it happeneth, that when we suppose to be amonges our trustie frendes, we dwel with Ezechuell among scorpions and venemous serpētes, we crye with thy holy Prophetes, O Lorde, Deliuere my soule from wicked lippes, & a gilefull tōnge, but if neuertheles it bee seen to thy goodnes to exercise thy seruātes also with this affliction, to the intent thei may better bee brought to godlines and perfeccion: Graunt (we praie thee) that with Paule thy moste valiant

**Prayers.**

unto champion we made by reproche  
and glory, by infamy and good name  
abide still in thy commaundementes,  
through Jesu Chast, which also hym  
self (when he walked here in yearch)  
was reviled, slandered, evil spoken of  
and called to his tethe a Samaritan,  
a wyne Drynker, a Deceiuer of the peo-  
ple, & one that had a deuill. The same  
now reigneth with thee in glory toge-  
ther, with the holy Ghoste. Amen.

A prayer against worldly carefulnes.

**G**hoste dere & tendre father, oure  
defender and nourisher, indue vs  
with thy grace that we make cast of y  
great blindnes of our myndes & care-  
fulnes of worldly thynges, and maye  
put our whole study & care in keepyng  
of thy holy lawe. And that wee maye  
labor and trauaill for oure necessities  
in this life, like the birdes of the aire, &  
the lilies of the feld without care. For  
thou hast promised to bee carefull for  
vs, and hast commaunded that vpon  
thee we should cast al our care, which  
liuest



Prayers;

lyuest and reigest worlde wythoute ende. Amen.

A prayer against pryde and vnchastnes.

**O** Thou Lord father and God of my life, let me not vse proudly to loke, but turne away fro me al fillthy desires. Take from me the lustes of the body, let not the desires of vncleannes take holde vpon me, and geue me not ouer into an vnshamefast and obstatynat mynde. Amen.

Another prayer agaynst pryde.

**O** Lord Christ in most mightie power, most meke, and in greatest excellencye, most lowlye: yea, of thine owne wil most humble, geue vnto me thy mynd and spirit that I may knowledge my wekenes leuened & infected with maliciousnes, that throughe thine example I may be humble and meke, which haue no cause to boast my selfe. Thynges of the world be vncertain, left to a short vse. The body is fadyng, frayle, and fylthy, the mynde is blynde and fro warde, what soeuer I

ff. j.

haue

have by myne owne, it is naught but  
 have any goodnes it is of God, & not  
 of me. Knowyng this feblenes of my  
 selfe, why should I magnify my selfe?  
 And specially sith thou lord of heave  
 and yearth, being of such wōderful ex  
 cellency, diddest humble thy selfe to the  
 lowest state of men, graunt me true hu  
 militie, that I maye be exalted to the  
 everlasting glory: which liuest & reg  
 nest with the father and the holy gost  
 for ever. Amen.

Prayer agaynst enuye.

Did, the inventour and maker  
 of al thinges, and the disposer  
 of thy giftes, which thou bestowest of  
 thy bounteous liberalitie, geuyng to  
 each man more then he deserueth, but  
 to each mā sufficiently, so that we have  
 no cause of grudge or enuye, sith thou  
 givest unto al men of thine owne, and  
 unto such as deserue it not, & to each  
 man sufficiently toward the heauēly  
 blessednes: graunt vs that we be not  
 enuious but quietly cōtent with thy  
 iudge.



iudgement, and the dispbtyng of thy  
 giftes and benefites. Graunt vs to be  
 thankful for that we receiue, and not  
 to murmur secretly with our selues a-  
 gaynst thy iudgement and blessed wil  
 in bestowynge thy fre benefites, but ra-  
 ther that we loue and prayse thy bou-  
 teous liberalitie as wel in others as in  
 our selfe, and alwayes magnifie the o-  
 lord, the wel of al giftes and goodnes  
 To the be glory for euer. Amen.

A prayer agaynst anger.

**L**orde Iesu Christ whyche saidest,  
 whosoever is angry with his bro-  
 ther, shalbe gyltie to iudgemēt: which  
 also dost reserve from tyme to tyme al  
 vengeance and displeasure to thy se-  
 cret and iust iudgement: Graunt vs of  
 thy great mercy, that by no maner of  
 occasiō we fal not into disordering of  
 our selfe by anger and desyre of reuen-  
 ging, but that we may alway remem-  
 bre, not onely thy godly commande-  
 ment, which chargeth vs to do wel to  
 them that hate vs, and to pray for the

that say euill by us: but also that we  
bear in mind the holy example, which  
didest pray for theym that cruelly cru-  
cified the. To the with the father and  
holy ghoſt be glory euerlaſtyng. Amen.

A prayer in aduerſitie. Of HONOUR

**O** Lord God, without whose wyl  
and pleasure a Sparrow dothe  
not fall vpon the ground, ſeyng it is thy  
wyl and permiſſion, that I ſhould be in  
this miſery and aduerſitie: Seyng al-  
ſo that thou doest puniſh me with ad-  
uerſitie, not to deſtroy me and caſt me  
away, but to call me to repentance, &  
to ſaue me. For who thou loueſt, hym  
doſt thou chaſtiſe: Furthermoze, ſeing  
affliction and aduerſitie worketh pa-  
cience, and whoſo patientely beareth  
tribulation, is made like vnto our ſa-  
uiour Chriſt our hed: Finally, ſeyng  
that in al tribulation and aduerſitie,  
I am in aſſurance of comforte at thy  
gracious hande: For thou haſt com-  
maunded me to call vpon the in the time  
of tribulation, and haſt promyſed to  
heare



Prayers.

heare and succour me: Graunt me there-  
fore, o almightie God, and merciful fa-  
ther, in al trouble and aduersitie to be  
quiet, without impacience and murmu-  
ryng, wythout discouraging & despe-  
ration, to prayse and magnifie the, to  
put my whole trust and confidence in  
the, for thou neuer forsakest the that  
trust in the, but workest al for the best  
to them that loue the, and seke the glo-  
ry of thy holy name. To the be glorie  
for ever. Amen.

A prayer in prosperite.

**I** Gue the thākes o god almigh-  
tie, which not alonly hast indu-  
ed me with thi giftes of nature, as re-  
son, power & strenght, but also hast ple-  
tfully geuen me the substance of this  
world: I knowlege (o lord) that these  
thy giftes, and cōfesse with holy saint  
James that there is no perfecte nor  
good gyft but it commeth from the (o  
father of lightes) whiche giest frely  
& castest no mā in the teeth. I know-  
ledge with the Prophete Agge, that

Fl. iij.

gold

gold is thine and silver is thine, and  
to whom it pleaseth the, thou givest it,  
to the godly that they may be thy dis-  
posers and distributours thereof, and  
to the vngodly to heape vp their dam-  
nation with all. Wherefore my most  
mercifull god, I humbly beseeche and  
desire of the to frame in me with thy  
holy spirit a faythful heart and redye  
hand to distribute these thy good gyf-  
tes accordyng to thy wil and pleasure  
that I treasure not vp here wher the-  
ues maye robbe, and mothes corrupt  
but to treasure in thy heavenly kingdō  
wher neither these may steale, nor moth  
defile, to myne awne cōfort (whom of  
thy mercy thou hast promised, to rewarde  
therefore) to the good example of thū-  
ble & weake of thy cōgregatiō, and to  
the glory of thy name. To whō with  
thy sōne & holy ghost be al honor and  
praise, world without ende. Amen.

A fruitfull prayer to be sayd at all tymes.

**O** Merciful God, graunt me to co-  
uer with a fervent mynde those  
thyngs



thinges which may please the, to serch  
 them myself, to knowe them truelye,  
 and to fulfyll theym perfectlye to the  
 laude and glorie of thy name. Order  
 my luyng, so that I may do & which  
 thou requirest of me, & geue me grace  
 that I may optai those thiges, which  
 be most cōuenient for my soule. Good  
 Lord make my way sure and streight  
 to the, so that I fal not betwene pros-  
 peritie and aduersitie, but that in pro-  
 sperous thynges I may geue the thā-  
 kes, & in aduersitie be patient, so that  
 I be not lifte vp with the one, nor op-  
 pressed with & other. And that I may  
 reioyce in nothing, but that which mo-  
 ueth me to &, nor to be sozry for nothing  
 but those thinges which draweth me  
 from the, desirynge to please no bodye  
 nor fearig to displease any besides the  
 Lord let al worldly thiges be vyle vn-  
 to me for the, let me not be mery wyth  
 the ioye that is wythout the, & let me  
 desyre nothyng besydes the. Let that  
 labour delight me whiche is for the, &  
 let

let al the rest wery me, which is not in  
the. Make me to lift vp my hert oft ti-  
mes to the, and whē I fal, make me to  
thinke on the, and be sorry with a sted-  
fast purpose of amendeiment. My god  
make me humble wythoute fawnyng,  
mery without lightnes, sad wythout  
mystrust, sobre withoute dulnes, true  
without doublenes, fearyng the with-  
out desperation, trustyng in the with-  
out presumption, tellyng my neigh-  
bours faulces without dissimulation  
teachyng them with wordes and ex-  
amples without mockynges, obediēce  
without arguyng, patient withoute  
grudgyng, and pure without corrup-  
tion. My most louyng lord and God  
geue me a wakyng heart that no curi-  
ous thoughte withdraue me from the  
let it be so strong that no vnworthye  
affection draue me backward, so sta-  
ble, that no tribulation breake it. My  
lord, graunt me wit to knowe the, dy-  
ligēce to seke the, cōuersasiō to please  
the: and finallye, hope to embrace the:



for the precious bloud sake of that im-  
maculate lambe our only saviour Je-  
su Christ: To whom with the father  
& the holy ghost, thre persons and one  
God, be all honour and glory world  
without ende. Amen.

After this our prayer unto Jesu Christ  
called O bone Jesu.

**O** Bountifull Jesu, O sweete Jesu  
O Jesu the sone of the pure vir-  
gin Mari, full of mercy and truthe, O  
sweete Jesu after thy great merci, haue  
pitty vpon me. O benigne Jesu I pray  
the by the same precious bloude, that  
for vs miserable sinners thou werste  
content to shed in the anker of a crosse  
that thou vouchsafe cleane to annoyde  
all wickednes, and not to despise me,  
humbly this requirynge, and vpon thy  
most holy name Iesus calling. This  
name Iesus is a sweete name. This  
name Iesus is the name of helth. For  
what is Iesus but a saviour: O good  
Iesus that hast created me, and with  
thy precious bloud redeemed me, suffere

me not to be damned, whō thou hast  
made of naught. O good Jesu let not  
my wickednes destroy me, whom thy  
almighty goodnes made and formed  
O good Jesu reknoledge it is thine  
in me, and wipe cleane away that dia-  
weth me from the. O good Jesu whā  
time of mercy is, haue mercy vpon me  
neither cōfound me not in the time of  
thy terrible iudgement. O good Jesu  
I wretched sinner for my most gre-  
uous offences haue by thy very iustice  
deserued eternall payne, yet I appele  
from thy righteousness, and beseech  
crust in thyne ineffable mercy. I doe  
not but thou wylst haue mercy vpon  
me like a milde father and mercifull  
Lord. O good Jesu what paynes is  
my bloud, sins that I must descende  
to corruption. Certaynly they that be  
dead shall not magnify the, no; I pray  
wylle al they that go to heli. O most  
merciful Jesu haue mercy vpon me  
most swete Jesu deliuer me. O most  
meke Jesu be vnto me a cōforter.



Prayers.

**J**esu accept me a wretched sinner into  
the number of the that shalbe saued. O  
Jesu the helth of theim that beleue in  
the, haue mercy vpon me. O swete Je  
su the foregiuenes of al mi sines. O Je  
su the sone of the pure virgi Mari in  
due me with thy grace, wysdome, cha  
ritie, chastite and humilitie: yea, & sted  
fast patience in all my aduersities, so  
that I may perfetely loue the, and in  
the be glorified and haue my only de  
light in the, world without ende. Amen

A prayer to be sayd at the houre of death.

**O** Lord Jesu, which art the onely  
health of al mē liuing, and the e  
uerlastyng lyfe of them whych dye in  
thy faith. I wretched sinner geue and  
submyt my selfe wholly vnto thy most  
blessed wyll: And I beyng sure that  
the thyng cannot peryshe, whiche is  
comitted vnto thi mercy: wyllingly  
nowe I leaue this frayle and wicked  
fleshe in hope of the resurrectiō which  
i better wise shall restore it to me agai  
I beseeche the most merciful lord Jesu

Gg. ij.

Chryst

Christ, & thou wilt by thy grace make  
strong my soule agaynst al temptati-  
ons, and that thou wilt couer and de-  
fend me with the buckler of thy mer-  
cy agaynst al the assaultes of the deuill.  
I se and knowledge that there is in  
my selfe no heape of salutation, but al  
my confidence, hope and trust is in  
thi most merciful goodnes. I haue no  
merites nor good workes whiche I  
may alledge before thee: Of sinnes &  
euil workes (alas) I se a great heape,  
but through thi mercy I trust to be in  
the number of them, to whom thou  
wilt not impute their sinnes, but take  
and accept me for righteous and iust,  
and to be the inheritor of euerlastig  
lyfe. Thou merciful lord werte done  
for my sake: Thou didest suffre bothe  
hunger and thirst for my sake, thou di-  
dest preach & teach, thou didest pray  
and fast for my sake: thou dydest all  
good workes and dedes for my sake.  
Thou sufferedst most greuous paines  
and tormētes for my sake. And final-  
ly



ly, thou gauest thy most precious bo-  
 dy to dy, and thy bloude to be shed on  
 the crosse for mi sake. Now most mer-  
 ciful sauour, let al these thynges pro-  
 fit me, which thou frely hast geuen me  
 that hast geue thy selfe for me, let thy  
 blood clense and wash away the spot-  
 tes and foulnes of my sinnes. Let thi  
 righteousnes hyde and couer my vn-  
 righteousness. Let the merites of thy  
 passion and blood be the satisfaction  
 for my sinnes. Geue me lord thi grace  
 that my faith & saluatiō in thy blood  
 waver not in me, but euer be fyrm &  
 constant, that the hope of thy mercye  
 and life everlasting neuer decay in me  
 that charite waxe not colde in me: fy-  
 nally, that the weakenes of my flesh be  
 not overcome with the feare of death  
 Graunt me merciful sauour, that whē  
 death hath shut vp the eyes of my bo-  
 dy, yet that the eyes of my soule maye  
 still behold & loke vpo the, that whē  
 death hath taken away the vse of my  
 tong and speche, yet that mi hart may

Gg. iij.

crye

and say vnto the: In manus tuas Domine  
commendo spiritum meum: that is to saye  
O lord, into thy handes I geue and  
commit my soule. Domine Iesu accipe spiritum  
meum: Lord Iesu, receiue my soule  
vnto thee. Amen.

A general confession of finnes vnto God.

**O** Most merciful Lorde God and  
most tender & dere father vouch-  
safe I hartely besech the, to loke dou-  
ne with thi fatherly eye of pitie vpon  
me most vile & wretched sinner, which  
I here prostrate in heart before the  
feet of thy botomeles mercye, for I  
haue sinned against the throne of thy  
glory, & before the o father: in so much  
that I am no more worthy to be cal-  
led thi sone. Neuertheles, forasmuch  
as thou art the God and father of all  
comfort, & agayn desirest not the death  
of the sinner, but like a true Samaritan  
takest thought of my sely woun-  
ded soule: Make me (I pray the) by in-  
foundyng thy precious oyle of com-  
fort into my woundes, Ioyfully to rine  
With



With the lost sone into the lap of thine  
 everlasting pitie. For lo, thou art my  
 hope & trust, in whom I onely repose  
 my selfe, hauing in the full confidence  
 and faith, also I say with very faith  
 full heart, trustyng in thy mercy, I be-  
 lieue in the o God the father, in the o  
 God the sonne, & in the o God the ho-  
 ly ghost, in persons and one true and  
 also very god, beside whom I know  
 ledge none other god in heauē aboue,  
 nor in y<sup>e</sup> earth beneath: yea, and I poore  
 sinner do accuse my self vnto the deere  
 father, that I haue sore and greuous  
 offended thy almightie goodnes &  
 inuieit in the committing of myne  
 abundāt greuous and manyfold sin-  
 nes and wretchednes, for I haue not  
 kept the lest of thy most godly & blef-  
 sed cōmaūdemētes lyke as thy rygh-  
 tousnes may requyre and demaund  
 the same of me. I haue (I say) not ho-  
 noured the lyke my god, nor dyd the  
 lyke my lord, loved the lyke my father  
 trusted in the lyke my creatour and  
 sauour.

cauſe. Thy holy and bledfull name  
 vnto whom all glory and honour be-  
 longeth, haue I vſed in praye. I haue  
 not ſanctified & holy dayes with wor-  
 kes whiche be acceptable vnto the, nor  
 inſtructed my neighbours in vertue  
 accordigly. I haue not honoured my  
 parentes nor bene obediēt vnto the  
 thought who (as by an inſtrument)  
 thou haſt wrought my coming into  
 this world. The high powers and ru-  
 lers which take their authorite of the  
 I haue not bene wyllyngly obedyēt  
 vnto. I haue not kept my ſelf pure  
 and cleane from inſauaghtenyeaſes  
 nor thy grace and meſſy defended me  
 the better. I ſhould haue corrected  
 the deepe alſo. I haue ſuffered  
 from theft, nor from aduouſy, nor from  
 falſe witnes being, but haue in mine  
 heart and mynde wiſhed and deſired  
 my neighbours goodes and ſyngeſ.  
 I haue followed the greake prynces of  
 this world Satān (whiche hath bene  
 a lyer euen from the beginning) and

cupi-



experience of the flesh, in pryde of ly-  
 uing, in lying, in deceitfulnes, in leche-  
 ry, in hatred and also enuy, in backby-  
 tyng, in dispayre, and also misbeleue.  
 My syne wyttes haue I foulye misu-  
 sed and spent, in hearyng, seying, smel-  
 lyng, tasyng and also feelyng, whiche  
 thou hast geuen me to vse vnto thi ho-  
 nour and gloze, and also to the edifi-  
 cation and profite of my neighbour.  
 But in what maner soener I haue  
 offended and sinned against thy eter-  
 nal maiestie (for no mā knoweth tho-  
 roughly his synnes as thy prophete  
 witnesseth) whether it hath bene by  
 daye or els by nyghte: yea, even from  
 my chylthod vnto this day, were it in  
 wordes, workes or thoughtes secretli  
 or openly: O my mercifull god I am  
 sorow for it, even from the very bottom  
 of my hart: yea, & my soule mourneth  
 for sorowe most mercifull father, that  
 I am not a thousand times sorer the  
 I am, how be it, in token of great re-  
 pentaunce (though all hartes be knowe

wel ynough vnto the Lord  
 stroke my heart and lape in bitterness  
 of hart and soule. Lord god and father  
 haue mercy, lord god sonne haue mer-  
 cy, lord god holy ghoſte haue mercy.  
 Spare me of thy infinite mercede  
 lord now, and al the dayes of my life  
 and let me haue parte of thyne abun-  
 dant grace, so as I may change my  
 sinful life, and put out of me the olde  
 man with all his euyl concupiscence,  
 and also I may dye vnto the worlde  
 and that the worlde may be vnto me  
 a crosse, and so go farth in a newe life.  
 Strengthen me o lord in a true hum-  
 ble hart, imperfect loue hope and trust  
 in y. Geue my soule the grace to desire  
 the only, in the onely to reioyce and re-  
 poſe my ſelfe, and that I may bitterly  
 renounce and forſake the vayne affi-  
 aūce of this world, so that thou may-  
 est fynd me redy with the good serua-  
 unt in y midnichte of my death, which  
 ſhal ſuddenly ſtelle vpon me like a thefe  
 ere I be ware. Bee thou vnto me as  
 that



### Prayers.

that cometh to thee (O lord) a tower of strength, a place of refuge, and a defensible god, namely agaynste the face of the enemy, who lyke a roving Lion shal be then most redy to deuour, and agaynst desperatiō, which then shal be busy to greue me. Let then thy comforte cleue fast vnto me, thy mercy kepe me and thy grace guyde me. Fetch then again, lord god the father, that which thy puissant might hath shapē: fetch then again lord the sonne that which thou hast so wisely gouerned & bought with thy precious blood. Take again then lord holy ghost, that which thou hast kept and preserved so louingly in this region of sinne and vale of misery: thy persons and our very god, vnto whome be prayse and honoure for euer and euer. amen.

A prayer agaynst the deuill.

Almighty Iesu Christ our lord, whiche by the mouth of the helpe Apostle saynt Peter most truly diddest saye that our adversary the deuill goeth a-boute

h. ij.

boute

Prayers.

About lyke a roaring Tyger, seeking whome  
 he may deuour: he is busy and herye,  
 and breketh in vpon vs, so that if thou  
 helpe not, he wil soon deceiue vs, with  
 hys craft ouerturne vs, with hys mi-  
 ght and with his cruelines teare vs in  
 peces. But if thou which hast conquere-  
 d him, wilt appere, but as it were  
 a farre of, thou wilt make him afraid  
 and wyth thy onelye lode put hym to  
 flyghte. Gloucheast o lord to receyue  
 vs into thy garde, being but infantys  
 weake, feble & vnskyllfull, least y<sup>e</sup> fierce  
 & cruel beast al to teare vs. We beate  
 before vs and shewe furth in this our  
 fyght the crosse thy banner, the crosse  
 thy triumph and victory, that our ene-  
 my may well knowe that we do oure  
 busines by thy counsaile, ayde, and  
 strength: to the be glory for ever. amē

20 For the desyre of the lyfe to come.

**T**his my body is the very darke  
 filthy prison of the soule, this  
 world is an exile, and a banishment:  
 this life is care and misery, but to her  
 thou



**Prayers.**

thou art O Lord ther is the very cōfi-  
try of libertie, and everlastyng blessed-  
nes. Stirre our myndes nowe & then  
to remember so great felicitie: Poure  
into our hartes a desyre of suche pre-  
cious thinges, and of al thinges most  
to be desired. Geue quietnes vnto our  
minde, and graunt that we may haue  
some taste of the everlastyng ioyes,  
whereby these thinges of the worlde  
may seme filthy, & be so lothfull vnto  
vs, whych we seke for so earnestly, and  
embrace so greedely, and reteyne so si-  
rely, that we may refuse and dis-  
pise these bitter and filthy  
thynges, and mooste fer-  
uently desire the sweet-  
nes of thy familia-  
ritie, in the whi-  
che all good-  
nes is con-  
teyned.

To the be glo-  
rye for ever. Amen.

**C**The ende of the Prymer.

Printed at London, in the  
the laste date of October, in the first year  
of the reigne of our soueraigne  
lorde King Edward the VI.

By Richard Grafton

printer to his moste

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In the yere of our Lorde

M. D. XLV

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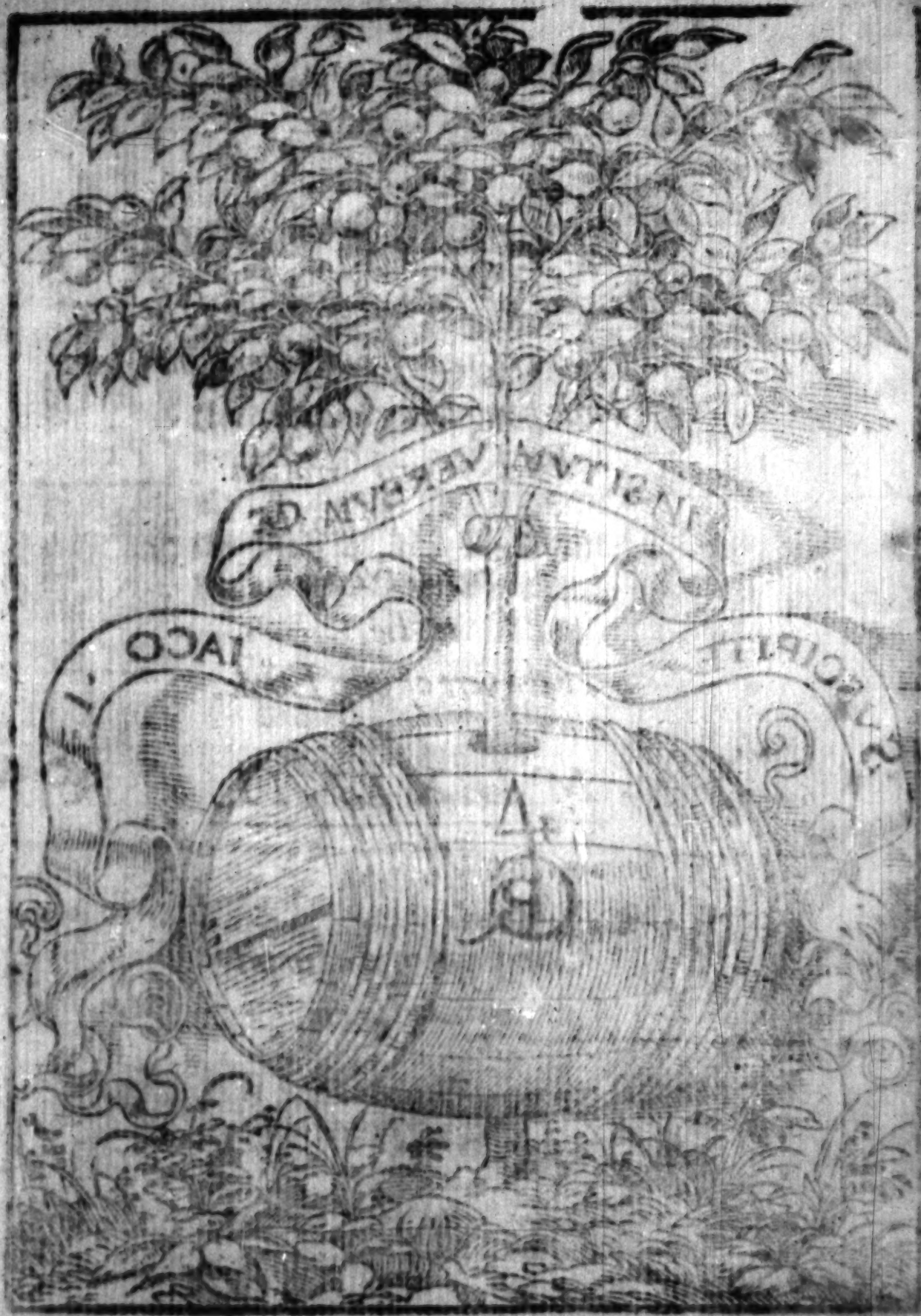
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